

THE Episcopalian

AUGUST, 1966



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TRY LOVE

MEDITATION

A number of years ago the lyrics of a popular song admonished us to accentuate the positive. "Accentuating the positive" is especially good advice to follow in our attitudes toward people around us. What a profound effect our words and moods have on the way other people act. Within each of us there is a power which can sway the response of friend and foe alike—and the way is love.

That man Jones, to whom you refuse to speak civilly, with whom you want nothing to do because he is completely contemptible: you think you treat him with such scorn because you despise him. Nonsense. It's just the other way around. You despise him because you treat him so badly.

I challenge you to make this experiment. However justified your ill feelings toward Jones may be, greet him cordially next time you see him, and each succeeding time you meet, repeat the courtesy.

Never mind his reaction. The poor man probably doesn't trust your sudden change of mood. If hostility on his part is still evident, pay no attention to it.

Whether Jones reciprocates or not, you will find yourself feeling differently toward him. Your contempt will dissolve, a shade of concern will creep into your feelings, and finally a spark of love.

Consider, too, the young boy who worries his parents with late hours spent heaven knows where, who cuts down an anxious inquiry with a defiant, "What's it to you?" Later he complains to his sometimes shocked companions that he hates his old man because the old man's always checking up.

The boy thinks that he talks to his parents, and about them, so disrespectfully because he despises them, but he is wrong. He despises them because they permit him to speak so disrespectfully.

Our words, as well as the words of others, influence our feelings. Perhaps you are one of the many who think it silly to repeat the words, "I love you," to your wife or husband every day. But try this experiment: say the words every day. Even when you don't feel loving, say these

words as if you mean them.

When all is well between you, a simple "I love you" will accentuate your feelings. But the three words wield their greatest power when differences separate you by a chill wall.

A resentful student who charges that his teacher gives him poor grades he does not deserve would do well to try a new approach toward the offending instructor. An attitude of genuine cooperation and courtesy will not only capture the teacher's goodwill; it will spur the student to do better work because his efforts are not clouded by hostility toward the teacher.

The way you feel about other people is just a matter of what you want. If you *want* to love your incorrigible neighbor, or your temperamental spouse, or that character who cheats at bridge, or your impossible parents, you can love them.

The only difficult part of the whole program is making up your mind to follow it. The truth that makes it possible for us to hew to this hard line was expressed by a wise Man long ago: "You **shall** love your neighbor as yourself." ◀

By Ann Rutan

LETTERS

NEW LOOK

... as a Naval Reserve chaplain about to embark on three years of active duty, the [May] cover story, "Chopper Chaplain," especially interested me. Too often ... our chaplains are either forgotten or ... regarded as some kind of freak priests. My experience on two-week active-duty training has shown that most chaplains put in as many, if ... not more, actual "duty hours" than do their civilian counterparts. ...

... keep up the good work as far as your "new look" is concerned. ... it is more than skin deep. ... seemingly far-out articles stressing the social gospel now seem to be better balanced by news of the Church at large.

... any churchman would be proud to have ... THE EPISCOPALIAN on his coffee table along with other magazines, for all to see. What's more, he would probably read it, too!

THE REV. CLARK A. TEA
Battle Creek, Mich.

UNIFORM LITURGY?

... how frustrating it is to ... be told that "the Episcopal Church does not do that" and then go to the parish on the other side of town ... to the Stations of the Cross and hear the "Hail Mary". ... The answer ... is that it is an optional matter—a thing not contained in the Prayer Book but ... held to by many. ...

... In confirmation classes, priests should make some ... mention of ... the invocation of saints, the Benediction of the Blessed Sacrament, the Reserving of the Sacrament, the ashes on Ash Wednesday ... so the people will know that these things can be found ... even if they are not official. ...

But ... how can I expect priests to mention "optional" matters when some scarcely mention necessary matters which are contained in the Prayer Book? ... If I feel like a fool defending the Hail Mary (which is not in our Prayer Book), how much more do I feel like a fool defending the Sacrament of Penance in a crowd of Episcopalians and non-Episcopalians, when the churchmen involved do not ... realize that Penance (for example) IS an "official" part of our religion.

... are these Prayer Book doctrines of fasting, confession, prayers for the

dead, etc., being presented to other participating Christian bodies at the ... union discussions ... ? ... these things will have to be settled, as well as Baptism, Communion, and the Ministry problems. ...

WILLIAM JAQUET
Chattanooga, Tenn.

DIALOGUE CONTINUES

It is obvious that the special news dialogue "The Vietnam War" (April, 1966) was edited in the interest of space. ... [I] trust that the editing did not impair the meaning of the participants. ...

I believe that the Church has something very vital to say about Vietnam and that we are in the present situation because we have not said it. Behind the war, there is the fact of humanism, atheism, and Communism. ...

Is it not time for the Church to turn once more to the immense resources of the Gospel to create ... an alternative to Communism so appealing that all men will want it, so comprehensive that it will need both Communist and non-Communist for its fulfillment. ...

THE REV. R. N. USHER-WILSON
New York, N.Y.

I was pleased that the dialogue on the Vietnam war included the broader question of war and peace. ...

As a long-time believer in the need for enforceable world law to bring lasting world peace, I believe it is the duty of each Christian, as a good citizen, to study the question of lasting world peace and to act on his or her conclusions.

JOHN W. SCHNEIDER
Bronx, N.Y.

HIS MAIN VOCATION

... a recent article in THE EPISCOPALIAN [*Worldscene*, June, page 47] which refers to me refereeing wres-

ting is in deed of clarification ... the quotation from Press Agency is quite out of focus. ... I am a licensed referee, but I referee purely for sake of the sport and not for a fee. ... I referee only ... when I am free to do so, namely, when [priestly] duties are not interfered with. ... I have been a priest for thirty-three years ... and never regret it. I was offered three times as much to become a full-time referee as my stipend is as a priest! ... refereeing professional wrestling is not a "Late Vocation." I do not intend to renounce the priesthood. ...

THE REV. REGINALD C. THOMPSON
Spalding, Lincolnshire, England

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We extend our sincere apologies for any inconvenience you may have been caused. Thank you for your cooperation and understanding during this changeover period.

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The spunky sprites on the cover were photographed by Associate Editor **Edward T. Dell, Jr.**, who spotted them as they sat on the steps of the Church of St. Francis of Assisi in Upi, Mindanao, The Philippines. "HOURGLASS IN THE FAN," page 12, begins a comprehensive report on the Church in the Philippines, and is one of a series on the Church in the Pacific by Mr. Dell.

Informal and informative, "BETWEEN YOU AND ME," page 10, sounds like—and is—a letter written by a dedicated churchman to one of his good friends. In this case, however, the writer is the Rt. Rev. **John E. Hines**, Presiding Bishop of the Episcopal Church, and the recipient is you—the Episcopal parishioner. The result is an annual report which not only highlights the work of the whole Episcopal Church in the past year, but also reveals the warmth and directness of its author.

"THE MECHANICS OF CHANGE," page 24, is this year's version of an annual feature—the diocesan roundup—offered only in THE EPISCOPALIAN. In preparing this compact survey, Contributing Editor **Martha C. Moscrip** performs the herculean task of distilling news from more than 100 dioceses and missionary districts.

James M. Wall, author of "MATTERS OF LIFE AND DEATH," page 22, is editor of *Christian Advocate*, The Methodist Church's magazine for pastors. Mr. Wall's report is an Interchurch Feature prepared especially for THE EPISCOPALIAN, *Together*, and *Presbyterian Life*.

continuing

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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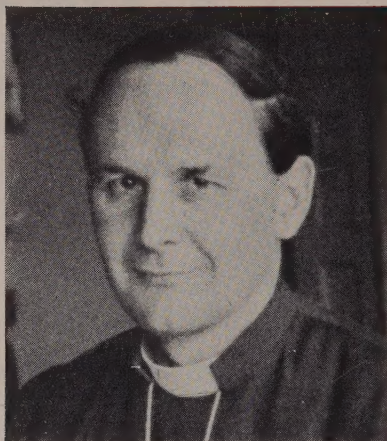
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Dr. Dietrich Bonhoeffer

THE



The Rt. Rev. John A. T. Robinson



GOD

IN BLOOD-RED letters on a field of somber black, *Time* magazine's cover, dated Good Friday, April 8, 1966, posed the question: "Is God Dead?"

On Tuesday of that Holy Week, newsstands blossomed with the arresting question. The following day, mailmen delivered the issue to homes across the nation. Numerous children reportedly rushed to their mothers with a question of their own: "Mommy, this magazine says God is dead. Is He?"

Producing evidence of God's existence for young minds is difficult in the best of times. On that particular Wednesday not a few mothers were nonplussed, then annoyed, and some were eventually angry enough to cancel their subscriptions.

Some people seemed unable to believe what they read, and hoped the people in the *Time* report "were only saying that God was dead." Many clerics quickly rushed into print, apparently to reassure readers of many church publications that "God wasn't really dead." Others used black, boldface headlines to answer directly with "God Is Not Dead!"

Still others took advantage of the commotion raised by the cover. They reminded churchmen that these are indeed troubled times, and that another evidence of their difficulty had just appeared. They suggested that every Christian might examine his own beliefs and make certain whether or not his God was merely a discardable image or some subtle substitute for God.

Still other commentators, having read the small canon

of the Death of God culprits and having detected some logical absurdities, dubbed the movement a "D.O.G." theology, hoping that laughter might disperse the upstarts. The reactions in themselves make quite a study of the way Christians deal with a religious crisis even if it is only one created by a weekly newsmagazine.

In other sectors, some resorted to calling the new theologians ugly names. Still others began to worry about what effect these men might have on university and seminary staffs.

One of the "God is dead" theologians, Dr. Thomas J. J. Altizer, has come in for considerable attack from Methodist church leaders, since he teaches at Methodist-related Emory University in Atlanta. Emory, barely launched on a \$25 million building fund drive, has been receiving a barrage of unfriendly letters and telephone calls from old graduates who are unhappy about Dr. Altizer's position on the faculty. Emory's administration shows no signs of even considering Dr. Altizer's dismissal, however.

Los Angeles' Methodist Bishop Gerald Kennedy has been quoted as saying, "If these theologians mean what they are saying, then they ought to be ashamed to take money from Christian institutions for their salaries. . . . Personally I am sick and tired of them with their message of defeat and despair. Let them write for *Pravda* if they must. . . ."

The "news" of the death of God controversy has by this time reached nearly every corner of American life.

QUESTIONERS



Dr. Paul M. Van Buren

The United States is in the midst of the liveliest theological ferment since the 1930's. Here is an appraisal of some of the thoughts and the men behind them.

What is the phenomenon? What does it mean?

First, it should be noted that the whole "God is dead" matter grew from a high-level, technical, theological dialogue among a handful of scholars.

The so-called "God is dead" theologians, as many Americans now know, include three men. Dr. William Hamilton, forty-one, is professor of theology at Colgate-Rochester Divinity School in Rochester, New York; the Rev. Dr. Paul M. Van Buren, forty-one, is associate professor of religion at Temple University, Philadelphia; and Dr. Altizer, thirty-eight, is associate professor of religion at Emory University. All three young theologians propose what might be called a highly radical theology.

This radical theology is not, however, particularly surprising to a trained and practicing theologian. The "God is dead" movement is part of the natural evolution of human thought in the twentieth century.

In the entire intellectual history of the West, our thought has had a Greek starting point. Whenever we have thought systematically about the world and what it means, the Greeks have usually provided the pattern.

Plato, attempting to explain the imperfection of the world, dreamed of an invisible, perfect idea of all earthly things above and beyond reality. In his view the task of man is to make a world as nearly like the perfect, unseen vision as possible.

Aristotle arranged the world in an order of value and perfection. He classified the physical world and the

activities of men according to such a scale of perfection.

Almost everything Western man did, from the time of the Greek philosophers to the French Revolution, was shaped by "classical" Greek ideas. Good examples may be seen in painting, drama, science, and theology. When the Church faced the problem of defining orthodox faith in the face of heresy, or in competition with its pagan neighbors, it turned to the ideas of the prevailing Platonist philosophy as a way of defining the true nature of Christ and the Trinity in the Nicene Creed. The great theologian Thomas Aquinas used Aristotle's philosophy as his framework to counteract Arab ideas which flooded Europe after the Crusades. In science, the world was the center of the universe, with the sun traveling around it. The artist worked to show the unseen perfection of order in his pictures of the world. Statues and portraits were larger than life, or showed the perfection of the unseen world in the faces of ordinary mortals.

Greek thought forms were first discarded in the sciences. When Galileo, with the help of his telescope, determined that the world revolved around the sun, the Church declared, true to its Greek cosmology, that what he had seen could not be true.

The French artist, Gustave Courbet, in 1849 provided a turning point in art by tossing out "classical" ideals of painting, and turning to realism. He pictured himself in a self-portrait as a kind of artistic tramp, rather than a heroic figure.

THE GOD QUESTIONERS

In drama the story has been the same. It is a long way from the classic Greek drama to the contemporary Theater of the Absurd which has abandoned rational language and character conflict altogether. In "pop" and "op" art, no "higher perfection" is appealed to, but only things in themselves as man sees them.

During the nineteenth century, signs appeared that the old Greek thought forms were no longer adequate for theology, either. One of the first signals came from a Danish layman, Søren Kierkegaard, who attacked the Church for its dependence on classical theology rather than man's own personal experience of God.

Kierkegaard's thought set off a chain reaction in theology, being the chief inspiration for the "neo-orthodox" school. In philosophy his thought became a starting point for existentialism. Both of these movements put more and more emphasis on the individual's experience as the primary matter of thought rather than on some classical forms outside of man.

Karl Barth, deeply influenced by Kierkegaard and the first of the "neoorthodox" theologians, proclaimed that God was so far above man as to be "wholly other." Barth considered the traditional means of defining God philosophically or theologically hopelessly inadequate. Barth moved God further away from man, making knowledge of Him a very private matter.

Paul Tillich often used the phrase, "the God behind God." Dietrich Bonhoeffer, murdered by the Nazis in 1945, called for a "religionless Christianity," and insisted that the Christian must live in the real world without leaning on the comforts and escapism of traditional devotion. In his *Letters and Papers from Prison*, he said, "Honesty demands that we recognize that we must live in the world as if there were no God. . . ."

This scholarly discussion has been brought out into the world of the layman by the writings of two bishops, both Anglicans. Both ask for a new terminology for the Gospel. The Rt. Rev. John A. T. Robinson, Bishop of Woolwich, England, raised a furor within the Church with his small volume, titled *Honest to God*, in which he describes the imagery of church language as outmoded. The soon-to-retire Bishop of California, the Rt. Rev. James A. Pike, has been calling for a radical rethinking and restatement of creedal formulations such as the Virgin Birth and the Trinity, to the discomfort of many.

Since *Honest to God*, laymen have shown a sharply increased tendency to buy paperbacks on theology. Dr. Harvey Cox, a Baptist teaching at Harvard Divinity School, has become a best-selling theological author with his *The Secular City*. While not a "God is dead"

theologian himself, he insists that the nature and work of God can be discovered not in philosophical or theological discourse, but in the life of the everyday "secular" world.

The "God is dead" slogan has prompted many to buy the books of Hamilton, Van Buren, and Altizer. A fourth author, Dr. Gabriel Vahanian, who teaches at Syracuse University, in 1961 published a book titled *The Death of God* (Braziller, \$5.00) which examines the disappearance of the idea of God as a force in cultural history. His more recent *Wait Without Idols* (Braziller, \$5.00) traces the same theme in literature.

William Hamilton, a Baptist, published his *The New Essence of Christianity* in 1961 (Association Press, \$3.00). His book is a radical criticism of the neo-orthodox school of theologians, and outlines his view that all concepts of God are either dead or dying.

Hamilton is also coauthor with Altizer of a recent survey volume of essays titled *Radical Theology and the Death of God* (Bobbs-Merrill, \$1.85). Hamilton, deeply affected by Bonhoeffer, goes beyond the German martyr in presuming that God is dead and testifies to his own distinct experience of "the absence of God."

Paul Van Buren, an Episcopalian, published his major contribution to the whole discussion in 1963 in a book entitled *The Secular Meaning of the Gospel, Based on an Analysis of its Language*, now available in paperback (Macmillan, \$1.95). The first half of this book is a careful theological ground-clearing showing the basis on which Dr. Van Buren is prepared to draw his conclusions. In the second half, he constructs his carefully spelled-out position, using the tools of linguistic analysis. In other words, he looks at what modern men mean when they make statements of faith.

Van Buren believes that the only thing essential for the modern believer is found in the "faith statements" about Jesus made by New Testament authors. The whole idea of God in the Old Testament sense he deems unnecessary. Van Buren draws a quite impressive picture of the Jesus who inspired intense faith and action in His followers by the "Easter event." He pointedly avoids using the term "resurrection." Professor Van Buren doesn't spend much time insisting that "God is dead." He takes this as self-evident in today's world.

By far the most colorful of the "God is dead" theologians is Episcopal layman Thomas Altizer. His specialty is the history of religions. He is at once the most slippery and difficult to understand of these three radical theologians. His latest book, *The Gospel of Christian Atheism* (Westminster, \$1.75), sets out what he means as clearly as anything he has written to date.

Altizer has been criticized as being unclear, confused, and downright contradictory. All of these he may be! Generally he seems to be insisting, with a large dash of characteristic Oriental mysticism, that all gods die and are reborn regularly. At the present time, in

Altizer's view, the traditional God of the Christian faith is going through such a process. He insists that in Christ, God the Father actually died on the cross and came alive again in the resurrected Christ. Some kind of similar "reincarnation," he thinks, is going on again now.

An Episcopal clergyman in Montana, the Rev. Richard Kerr, was so upset about the things Altizer was quoted as having said that he telephoned him. The results of his conversation, published in the Diocese of Montana's *Episcopal Evangel*, quote Professor Altizer as saying "... God Himself ... a God that was revealed in the Old Testament, was manifest in real faith as a transcendent Lord, but who negates His original deity, His original being, and through a process of self-transformation, self-negation, or self-annihilation, passes wholly, fully, finally into the body of Christ ... this ... movement of God into Christ which was then confined to Jesus Christ, has now moved beyond the original individual Jesus and entered into the fullness of humanity, of experience, of life, of the world; and ... now the Christians can know that God is dead, can know that the original transcendent Lord is dead, but this is simply a way of saying that the Christian can now know the fullness and the totality in the incarnate body of Christ, who is here and now present immediately to us."

Altizer sees the world, in contrast to Van Buren, not as secular but as highly sacred. He believes in a God who, in Oriental fashion, can die and still be reborn, and will become evident in, and through, the world in a radical new way. Altizer believes that contemporary man needs to be severed from old ways of thinking about God and to stand open and ready to see the new forms in which God may reveal Himself in what Altizer calls a "new epiphany."

The business of reading Hamilton, Van Buren, and Altizer is hard work at best. It is evident that these men constitute a radical new phase in theology. Being new, their work is only in its beginning stages and is still quite incomplete. Undoubtedly, there is more to come.

Some critics are saying that these radical theologians are only a novelty to be forgotten within a year's time. It is doubtful that this is true. The slogans of this particular movement are startling and novel, but the movement has a distinct history and will probably find a following. It will alter all theological thinking to some extent.

Certainly no bit of theological discussion has aroused so much comment, criticism, ire, and bombast in so short a period. Already we are beginning to be flooded with books about, and presuming to answer, the "God is dead" theologians.

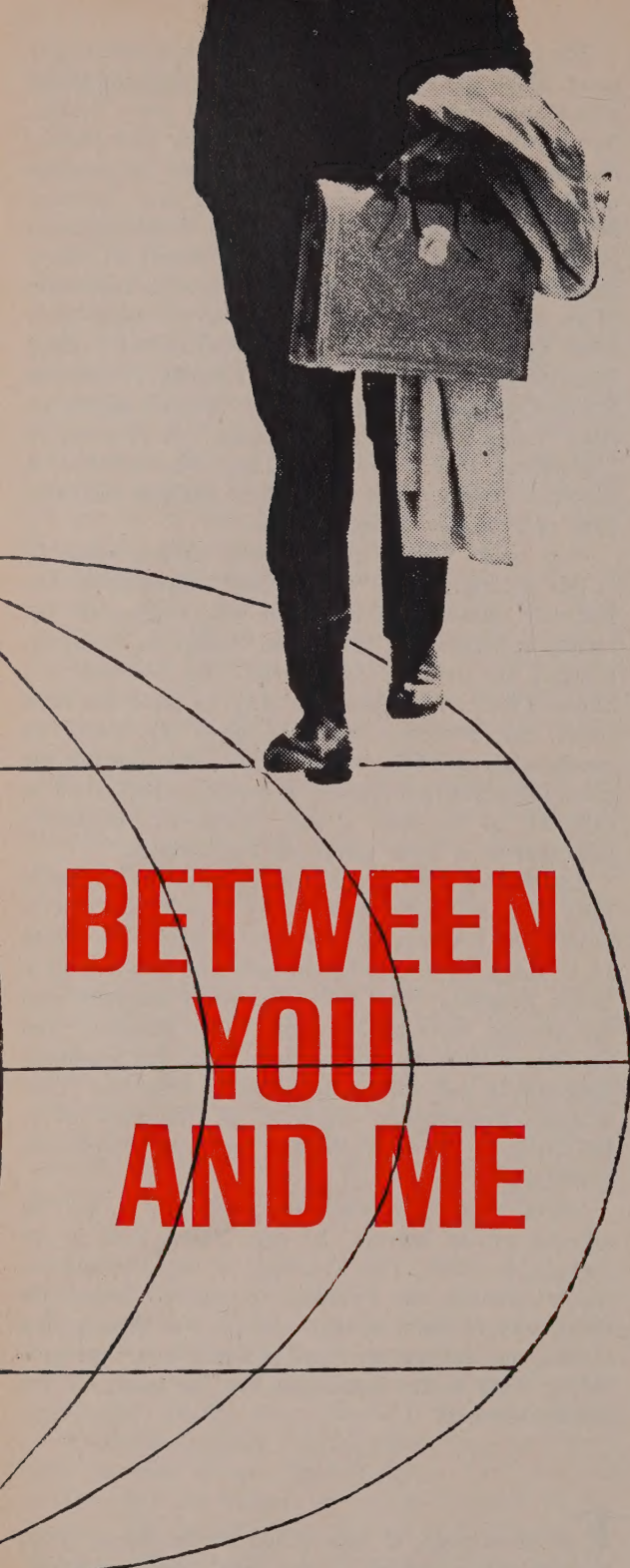
The periodical literature on the subject is remarkably good. Many will want to look up the first major article which appeared on this subject in *The New Yorker*, November 13, 1965, plus two others by Ved Mehta. *Motive* magazine for April, 1966, contains an excellent article, "Four Meanings of the Death of God," by Fred M. Hudson. The comprehensive article which appeared in *The National Observer*, Monday, January 31, has a remarkable summary of the ferment and an evaluation of its meaning. *The Church Review* for April-May, 1966 (published by the Church Society for College Work of the Protestant Episcopal Church, 17 Dunster Street, Cambridge, Massachusetts) carries a survey by Allen Lacy, "Thomas J. J. Altizer: An Attempt to Understand Him." Professor Lacy, who teaches at Madison College, gives an excellent analysis and criticism of Professor Altizer's work.

Two books worthy of note have already appeared at this writing on the "God is dead" theologians. Dr. Kenneth Hamilton, a Canadian who teaches on the faculty of theology at the United College in Winnipeg, Canada, has written *God Is Dead: The Anatomy of a Slogan* (Wm. B. Eerdmans, \$1.25). In eighty-six brief pages, this Professor Hamilton gives the reader an excellent survey of the whole question and probably the most authoritative discussion of the issues that could be expected in so short a time. Professor Hamilton's achievement is both admirable and helpful.

The Forward Movement has produced a miniature book in its new series at 25 cents. It is *Whose God Is Dead: The Challenge of the New Atheism*, by David H. C. Read, a Presbyterian minister who also teaches at Union Seminary, New York. Dr. Reed discusses with the average layman the whole "God question" and the issues it raises for modern man. He examines competently and simply the problems which the "God is dead" phenomenon raises for all Christians today. His book is well worth reading and a most welcome contribution.

"What every new orthodoxy needs is ... a fresh infusion of old heresy." So says Philip Rieff in his remarkable book, *The Triumph of the Therapeutic*, which examines the Freudian revolution's impact on man's way of faith. It may well be that these young theologians, dubbed the "God is Dead boys," are providing some useful ingredients for the needs of the modern Church.

Few churchmen, if approached on the street by an excited-looking individual who asks, "Are you saved, brother?" will do anything more than look embarrassed, bored, or busy, and go their way. The radical "God is dead" theologian is, in one sense, an offbeat evangelist who impudently challenges the churchman with "God has died in our time." The Christian who takes the time to find answers to the God questioners will have been done a favor.



BETWEEN YOU AND ME

BY JOHN E. HINES

During 1965, I was able to visit some of our overseas jurisdictions, and I came away with the conviction that a basic strategy of mission, namely, to aid in the creation and stabilization of national Churches, is achieving results. I do not mean that it is achieving spectacular results if "spectacular" is measured numerically only. There is something spectacular and reassuring about the emergence of a Church like the *Igreja Episcopal do Brasil*—even though it seems tiny amid the vastness which is Brasil.

After fifty-eight years of formal ties with the General Convention of the Protestant Episcopal Church in the United States of America, independence is now a legal fact for this new, autonomous Church which is composed of three dioceses headed by splendid, effective bishops. In a manner of speaking, the Church in Brasil is a foretaste of "things to come." For so critical are circumstances in areas of the world acutely affected by revolutionary change that it is safe to say that only a Church which has deep national roots will be able to serve.

I was able to catch the meaning of this in visiting the Philippines, also. And while you may not know too much about the Joint Council of the Philippine Independent Church and the Episcopal Church in the United States of America, it is an agency through which our own Church's missionary district and the two-million-plus member Philippine Independent Church are attempting to work at the process which may, indeed, see the two become one Church in those islands. Here again the statesmanship of the Supreme Bishop of the Philippine Independent Church, and our own Bishop Lyman Ogilby, with the invaluable assistance of the Rev. Dr. Wayland Mandell and others, is charting a wise course, the destination of which may take decades to arrive at, but, God willing, will come to pass.

One of the heartening aspects of our missionary outreach is that many of our personnel now serve in a goodly number of dioceses of the Anglican Communion as well as in this Church's overseas missionary districts. In 1948 the only such areas in which this was true were India, China, and Japan. Today our personnel serve in nineteen Anglican dioceses in Africa, Asia, and South America, and with the Church of South India. When I was in Hong Kong, I had the happy experience of meeting three of our fine young people who are serving the Church there as Volunteers for Mission, a program of the Episcopal Church which is likely to be expanded within the next few months.

You might like to know that Latin America is the area for our major emphasis when we think of personnel and resources. Of 467 appointees, 156 are serving in Latin America. Of 2,563 persons employed in the field (by the missionary districts), 1,142 are employed in Latin America. Of 259 institutions supported in these districts by this Church, 144 are in Latin America. In December, 1965, there were twenty unfilled vacan-

cies in our overseas districts, and about 200 unfilled requests for U.S. appointees from other parts of the Anglican Communion. Since that time there has been a speedup in appointment procedures with no deterioration of quality.

At home we are as "missionary" as we are overseas and for the same reason. The home ground does not escape the impact of the chaotic forces so prevalent in this revolutionary day. The Church's "mission" is one and indivisible.

The Joint Urban Program is within the Home Department, yet spreads out through other departments (hence the word "Joint") and represents a concentrated effort of this Church to minister where changes, both technological and demographic, are most intense. Although the eight pilot dioceses (Idaho, Los Angeles, Missouri, Rhode Island, Southern Ohio, Tennessee, Texas, and Puerto Rico) are key ones, it is apparent that the movement must be prepared to engage many of the eighteen other dioceses which now wish to be designated as pilots.

The value of the Joint Urban Program must be clearly understood. It is not able to hand out to areas of the Church deeply affected by urban-cultural change a "package-deal" guaranteed to bring about a cure for distressed areas. More realistically, the "program" is not a program at all in that sense. Rather, it is a process involving the whole of a diocese in a major effort at renewal and experimentation through which new methodologies and procedures can be communicated to the whole Church.

It is becoming obvious that both the givenness of situation and the evolution of method and structure will differ from one diocese to another—and the ability of one method to accomplish "ministry" effectively in one diocese may be limited when and if applied directly to another. But the value of the "process" is increasingly seen to be central to the task of the Church wherever the Church decides to become engaged.

This process of research, evaluation, and development is the procedure mutually engaged in by the national Church's staff and the diocese. It includes the development of a diocesan structure for investigation, evaluation, and planning, in relation to work done by government agencies, private agencies, individuals, and other Churches so that the Church can become a more creative agent for change in the community.

In at least two areas, two of our departments, working cooperatively, have aided dioceses to develop ways of planning across diocesan lines to the end that the Church might be more effectively related to what is happening in the world it seeks to serve.

In the Southeast, six of the dioceses which are a part of "Appalachia" have developed an interdiocesan agency called Appalachia South through which the Church in that region hopes to coordinate work essential to the welfare of the people who live there. In

the great Navajo Reservation which spreads across Utah, Arizona, and New Mexico, in the Southwest, the three jurisdictions affected are moving toward a cooperative and interdependent structure to aid the Church's mission among Indians. Such a development may well point a better way for other parts of the country.

It would be heartening to be able to point to a spectacular and successful story centering in Mutual Responsibility and Interdependence. While there are many heartening aspects of MRI, among them the new (in 1965) Executive Director, Walker Taylor, Jr., the movement here is slow. The best part of MRI, at this writing, is the way in which dioceses and parishes have not waited for wisdom to trickle down from "on high"—but rather have pressed the search for relationships through which the meaning of our interdependence in Christ Jesus could be manifested both far and near.

It is not inconsequential that the Church has responded well to the first of the three "above and beyond" financial goals for MRI, giving during 1965 nearly a million dollars beyond normal budgeting, United Thank Offering giving, etc. The test is more difficult and the Church will have to find a more rugged determination if the MRI financial goals set by General Convention for two million dollars in 1966 and three million in 1967 are to be met. By the time this reaches you, the first in a series of study pamphlets having to do with MRI and parish concerns will be available and will be followed by others covering a wider area.

A simple fact of church life is that ecumenicity can begin "where two or three are gathered together," provided the two or three represent different ecclesiastical traditions. Perhaps the "boom" year with regard to matters ecumenical all over the world was 1965. The surprises which erupted from the Vatican Council added to the already abundant indications that hope is more justified than ever before that church unity can become a fact in our lifetime.

In the conversations with six other major communions in which this Church has been joined since 1964, there has been enough movement among those charged with the responsibility of "conversation" to indicate a proposed plan of union which soon will be "for discussion only" within the Consultation.

The most important factor is not what members of the Consultation might agree upon as a possible plan and method of procedure for a united Church both truly catholic and truly reformed. It is, rather, a carefully planned program of education throughout the Church so that the Church will not only be fully aware of the meaning of the deliberations by the authorized Consultation, but so that the members of the Consultation can themselves feel and know in what direction the Church wishes to move. ◀

Hourglass in the Fan

The Philippine Episcopal Church is the largest overseas operation directly connected with U.S. Episcopalians. It is also a prime testing ground for fusing Western forms with Eastern culture.

AFTER the first fifteen minutes I looked questioninglly at the driver of the car. He smiled. "Relax; we will probably be moving again in a few minutes."

The cobblestone square was jammed with outlandish vehicles that are typical of Philippine traffic in Manila. The sun was hot. The only things moving were the horn buttons. For the most part drivers of the gaudy jeepneys, the lumbering buses, the Chinese horse-drawn *calesas*, taxis, and the few private cars appeared content to sit in the heat and toot methodically until the traffic jam untangled itself.

"Sometimes," said my driver, "these last two hours. And when it rains, then it's really bad."

Manila traffic is one eloquent symptom of the mind-set, so exasperating and inexplicable to a visiting Westerner, that pervades the Philippines. A Filipino, like most Orientals, seems capable of infinite patience with "things as they are" as long as it isn't more difficult for him personally than it is for everyone else.

A Manila traffic jam, a regular daily feature of life in Manila, is also a fair sample of much of life in the Philippine archipelago.

Indeed, it is not too much to say

that the Filipinos put up with the standard jams of an underdeveloped nation that are typical of the whole area of Southeast Asia: the jams of education, food production, overpopulation, trade, and political immaturity.

The Republic of the Philippines is geographically the handle of a fan-shaped array of the ten nations which make up the Southeast Asia area. Beginning north of Australia at the centerline of New Guinea, the edge of the fan is formed by Indonesia's aggregate of islands which sweep northwestward and enclose the Federation of Malaysia, the "city state" of Singapore, and then northward to Burma. This "edge" of the fan encloses Thailand, Laos, Cambodia, and North and South Vietnam. Geographically, the 7,102 islands of the Philippine nation stand at the center of Southeast Asia.

Traditionally, Americans have had a strong interest in the Philippines and their future. Many Americans were embarrassed by their nation's actions in taking over colonial control of the islands during the jingoistic era of the Spanish-American War. Americans who went to the Philippines as colonial administrators developed a genuine affection for things Philippine and for Filipinos.

After liberating the islands from the Japanese in 1945, Americans turned the government of the islands over to Filipinos within a year.

Since that time, the average American has been predisposed toward the Filipino effort. When the great Ramón Magsaysay successfully put down the Communist Huk uprising in the early 1950's, Americans felt that the description of the Philippines as the only democratic and Christian nation in the Pacific was fully justified.

Such views, however reassuring, are superficial at best. The Philippine nation, just a generation into its new independence, is acting out the role of most of the world's new nations. Its success in solving its massive, complex problems is not a foregone conclusion.

Text continued on page 14

The Rev. Pablo Moiket (above, left), one of two priests of the nomadic Tiruray tribe in the islands, uses a motorcycle to visit the 198 families of St. Andrew's mission at Nangi and those in six outstations. His visitor (right) is the Rt. Rev. Benito Cabanban, archdeacon of southern Filipino Episcopalians.

Three-on-a-book is the rule for these Igorot schoolboys in All Saints' Mission School, Bontoc (below). Texts must be studied in class, since a book costs more than a typical farmer's monthly income.





Second graders at All Saints' School, Bontoc, file toward their classroom from the 7:30 A.M. daily schoolyard assembly—six days a week. Education is a prime Filipino goal.



Hourglass in the Fan

Americans who are Episcopalians have a further reason for a deep interest in the Philippines. The Missionary District of the Philippines is now the largest overseas mission commitment of the Episcopal Church. After a scant sixty-five years of life as a mission, Filipino Episcopalians, more than 61,000 strong, stand in the dawning of a new day in their life as Christians.

What they have achieved in their short history is astonishing—all the more so when one considers the rigors of their mountainous island country, their tropical climate, a devastating war, nearly four centuries of colonial servitude, and the contemporary struggle of a seriously underdeveloped country to achieve political maturity and a viable economy.

Filipino Episcopalians are led by the Rt. Rev. Lyman C. Ogilby, a young and dynamic leader who has spent seventeen years in the republic. His jurisdiction, so far as population is concerned, is shaped much like an hourglass. The great bulk of Episcopalians are to be found either in the mountains of north Luzon, or on the southern frontier islands of Mindanao and Sulu. In the waist of the hourglass is Manila, and its suburb, Quezon City, now the capital, where Chinese-speaking Episcopalians are numerous and where Episcopalians have rebuilt war-shattered institutions such as the Cathedral of St. Mary and St. John, St. Luke's Hospital and School of Nursing, and St. Andrew's Theological Seminary.

The hourglass shape of Philippine Episcopalism was engineered through the ecumenical convictions of the first American Episcopal bishop there, the Rt. Rev. Charles Henry Brent.

Since the Philippines, after 330 years of Spanish rule, were nominally Roman Catholic, Bishop Brent determined to carry the Gospel to those Filipinos Catholics had designated "the non-Christian tribes." This meant the Igorot headhunters and the fierce Muslim Moros. On horseback, Bishop Brent founded his first schools and churches in the rug-

ged, mountainous north and in Mindanao at Zamboanga and Upi.

Today, within the hourglass, are eight self-supporting parishes, a Cathedral, twenty-eight central mission churches, with over two hundred regular chapels and outstations. These serve the 61,000 baptized persons, of whom approximately 17,000 are communicants in good standing. These are cared for by ninety-three active clergymen, thirty of whom are non-parochial, and three bishops. Nearly 70 percent of the clergy are Filipinos.

Bishop Ogilby is assisted in his sprawling see by two suffragan bishops, the Rt. Rev. Edward G. Loñgid, who acts as archdeacon of the Mountain Province; and the Rt. Rev. Benito C. Cabanban, who oversees work as archdeacon in the scattered islands south of Luzon, and principally in Mindanao.

The Episcopal Church in the Philippines has excelled in medicine and education. Its three hospitals—St. Theodore's, Sagada; St. Luke's, Quezon City; and Brent, Zamboanga—are all pacesetters of medical practice in the Philippines, having served over 81,000 patients in 1964.

The educational work of Filipino Episcopalians is among the best in the nation. In the Manila area, in addition to St. Andrew's Seminary and St. Luke's Hospital School of Nursing, the new Trinity College is in the process of being updated and improved. Six high schools are scattered from St. Mary's in Sagada (where a new Junior College is being added) to St. Francis High School in the southernmost island of Mindanao at Upi. In addition, there are sixteen elementary and eighteen nursery and kindergarten schools operated by Episcopalians.

Not all the Episcopal institutions in the Philippines are by any means as good as their leaders want them to be. But the leaders of the Church seem universally committed, despite genuinely staggering obstacles, to make them steadily better.

The conditions which Filipino churchmen confront in carrying on

their work seem insurmountable to the Western visitor.

Last November Filipinos turned out in record numbers to elect Ferdinand Marcos president of the troubled republic. Political shootings, commentators in the refreshingly free and outspoken Filipino press pointed out with pride, had been kept to a new low of forty-three during the elections. Marcos, two-fisted and plainspoken, says frankly that the nation is in a genuine crisis. His statement is more than political rhetoric.

His nation's treasury is empty, and the government until recently spent half again as much each day as it took in. Smugglers are reputed to bring goods into the country each week in amounts equal to those admitted through legitimate channels.

Elected members of the Philippine Congress are paid 7,200 pesos per annum, but it is well known that many of them receive as much as 100,000 pesos in "allowances" each year. Modern roads, other than the few leading directly out of Manila, are nearly nonexistent.

Ninety per cent of the land in the Philippines is owned by less than 10 percent of the population, and an income of 4,000 pesos (almost \$1,000 U.S.) puts a Filipino in the nation's top income bracket.

The republic has a frightening annual birth rate of 3.3 percent, or almost one million new Filipinos each year in a nation of 33 million. At that rate, it is estimated that in 130 years the population of the Philippines will equal the present population of the world.

Food production in the Philippines, despite the fact that 70 percent of its people are farmers, is far too little for its needs. Most Filipino diets are at subsistence levels, and in 1965, 600,000 tons of rice had to be imported to maintain even those meager levels.

Any Westerner looking at such a situation is tempted to throw up his hands either in despair or disgust. Neither response is appropriate. Filipinos are capable and energetic. One



Bishop Edward Longid joins his Igorot friends in a gong dance during their preparations for a wedding feast in Bontoc. Sacrificed carabao head is at right.



Good libraries like this one in St. Mary's School, Sagada, are rare in the Philippines, as is the quality education both make possible.

Episcopalian Avelino Baguyos is ordered deacon by the Rt. Rev. Benito C. Cabanban in San Isidoro Philippine Independent Church in Kabacan, where the two Churches minister jointly to students at M.I.T. (Mindanao Institute of Technology).



Hourglass in the Fan

small segment of the Manila industrial community last year showed a healthy 14 percent capital growth expansion. One out of every eighty-three Filipinos is enrolled in college. Filipinos are not unaware that they have problems—but they are fighting a battle which few Westerners readily understand.

To gain such understanding, the Westerner must observe a few significant elements in daily Filipino life. In order to see them clearly, it is necessary to take a bus for an all-day trip of some 200 miles up into the northern mountains of Luzon to the delightful "summer capital" city of Baguio. Our journey, however, is only begun. On the following day we must take yet another bus for an eight-hour, 115-mile ride up to the capital city of the Mountain Province, Bontoc.

To see how Filipino life is woven together, come up the steep stone steps of a hillside overlooking the town. Here tiny farms, each with a house covered by thatch or G.I. tin roofing, swarm with activity.

Today is the last day of a week-long preparation period for a wedding feast. But no one is getting married. The celebration is for mar-

riages which are of ten, twenty, or forty years' duration.

Before one house a dozen Igorot men dance in a circle, their bodies nearly naked save for the traditional loincloth and a ragged shirt or undershirt. The scene looks familiar to anyone who has seen American Indians dance. Each man beats a hand-held gong in the syncopated triple time of the chant he sings hoarsely.

In the background a baker's dozen of small boys sit atop a small platform made for the occasion, some fifteen feet from the rocky ground. They sing a plaintive chant over and over. Closer at hand, in a freshly erected frame of small tree trunks, are the heads of ten slaughtered carabao, the gray, horned, almost universal work animal of the Orient. These have been sacrificed to celebrate the feast of weddings. The spirits of the carabao and of the family houses and the dead ancestors of the celebrants have all had prayers offered to them. By this bloody sacrifice the strength and power of the carabao are thereby transferred to the bonds of marriage and thence to the cohesive strength of tribal life.

Killing carabao, each worth more than enough to support a large Fili-

pino family for an entire year, is strictly illegal, according to the government in Manila. No one will be arrested, however.

The local provincial governor can look out his window in the town below and see the dozen houses where over a hundred carabao heads are strung for the celebration. The governor is an educated man and also a politician. He lives between the world of the Igorot and the dream, drawn from his education and all that went with it, of a modern nation.

The Filipino who has had the benefits of education wants a job, status, and success. But he cannot leave all his past behind. He may not sponsor a wedding feast, sacrifice carabao, and provide rice wine for his fellow villagers, but he is still bound emotionally to his family and neighbors in a thousand ways.

The governor is an elected official. Every vote cast for him obligates him directly to each voter. Filipinos call such relationships of obligation *utang*.

Utang is an Oriental phenomenon. It is a product of the Oriental mind. The question for the Philippine Republic, and for most of the emerging nations of the Orient today, is whether *utang* can expand to a national level.

The peoples of these nations seem to be sold on the benefits of national life: better food, education, trade, housing, and consumer goods. But the enterprise of building a government which can provide those things is severely threatened by the prevailing system of family and tribal obligations.

A young man from the rural provinces who, high school diploma in hand, wants a government job of some description never approaches the government directly through regular channels. He will invariably seek out a member of his family, however distantly related, to see if *utang* will secure a place for him.

Whether a man continues an old ceremonial custom to fend off the ill-will of his dead relatives, or cheats on reporting his income for tax purposes, or appoints one of his relatives to a political job—he does it out of family loyalty. For *utang* a



Working out of a chapel built by lone Episcopal layman Ambrosio Garcia, the Rev. Jose Banjao ministers in Alaminos, a fishing town on Lingayen Gulf's west side.

man goes into smuggling so that his children may have the education without which they have no chance at all to succeed in any enterprise.

Up on that same hillside above the streets of Bontoc, Bishop Edward G. Loñgid watches his fellow Igorots dancing in the circle. When they have finished the dance, he will talk with the men in their council house and, later still, gather a group of boys and men—some Christian, some pagan—to dance the dance with the gongs amid the carabao heads.

Next year, 1967, will mark the fiftieth anniversary of the day Bishop Loñgid entered a mission school, naked, a child of an estimated ten years. His mother was the village witch doctor, advising her neighbors of the meaning of bad luck and the sacrifices necessary to fend off further evil from the spirits, or *anitos*, of dead ancestors. In Igorot religion, the dead live a life of horror and pain, dependent on the sacrifices of their descendants for relief.

In the course of time Bishop Loñgid became a Christian, earned a high school diploma, worked as a traveling catechist in mountain villages, and became one of the first three Filipino candidates for Episcopal priesthood.

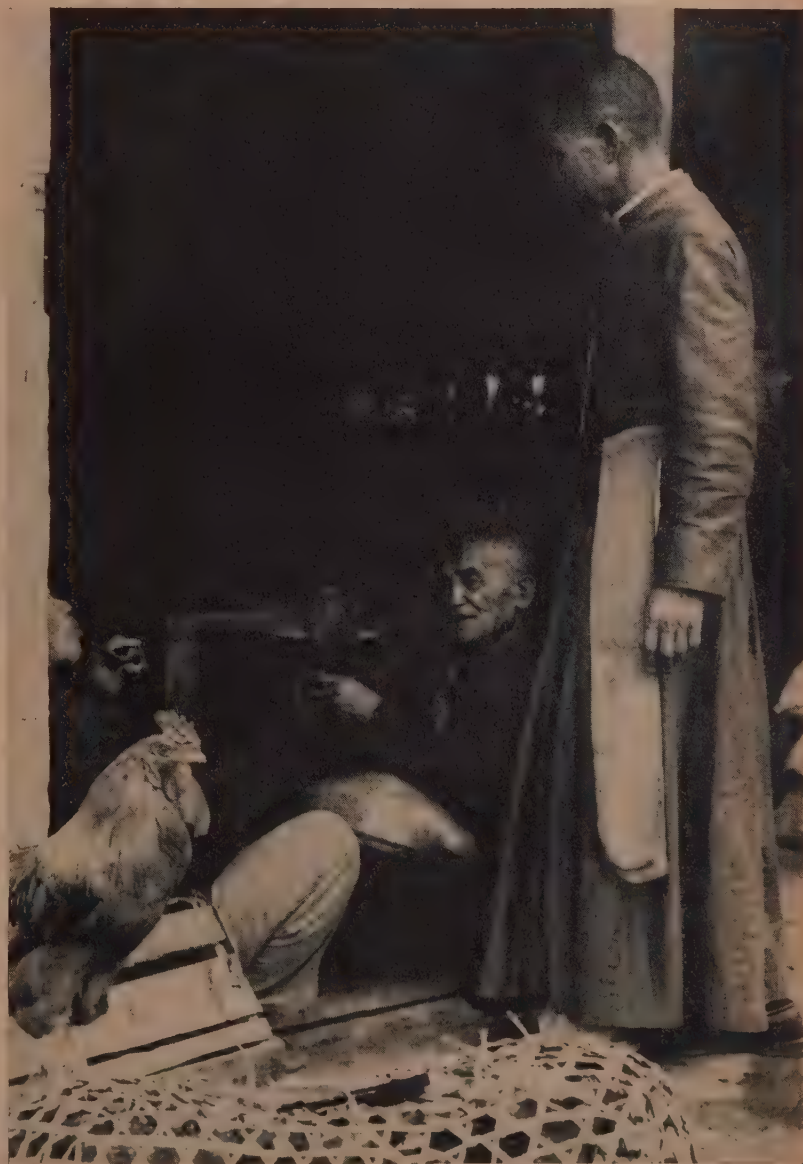
In a sense, Bishop Loñgid lives in the same kind of tension between two ways of life as does the governor. Christian mission in the Philippines has brought two measurable benefits to the people of the area: education and medicine. But both of these benefits have carried with them the power to destroy the prevailing culture of the people.

A Filipino boy learns more than literature, mathematics, and history in a Christian school. He learns to wear trousers, too. He begins to see the inside of a Western culture which has conquered the evils of life, and it is not surprising if he is captivated.

This same boy, grown to manhood with a Western education, will be faced by the inevitable choice between using the immense advantage of his education for his own pur-



Bishop of the Philippines, the Rt. Rev. Lyman C. Ogilby, has seen seventeen years' service in the field. The Rt. Rev. Edward G. Longid (center) oversees work in north Luzon; and the Rt. Rev. Benito C. Cabanban (right), in the southern islands.



Stopping by a local store to talk with churchmen is typical of Bishop Longid's ministry. He travels, mostly on foot, over his mountainous area.

Continued on page 41



BY C. S. LEWIS

More Letters to Young Christians

The late C. S. Lewis turned agnostic in his early teens and did not become a believer again until his early thirties. His own troubles with belief and unbelief became the seeds for his nearly three dozen books on Christianity. They also gave him a special sympathy for others with troubles like his own, including the thousands who read his books and wrote him letters.

These letters are chosen from the some 500 in the forthcoming Letters of C. S. Lewis, selected and edited by Professor Lewis' brother, W. H. Lewis (to be published on November 9 by Harcourt, Brace and World).

Never a Crowd

To Miss G. 20 June 1952

... I would prefer to combat the 'I'm special' feeling not by the thought 'I'm no more special than anyone else', but by the feeling 'Everyone is as special as me'. In one way there is no difference, I grant, for both remove the speciality.

But there is a difference in another way. The first might lead you to think, 'I'm only one of the crowd like everyone else'. But the second leads to the truth that there isn't any crowd. No one is like anyone else. All are 'members' (organs) in the Body of Christ. All different and all necessary to the whole and to one another; each loved by God individually, as if it were the only creature in existence. Otherwise you might get the idea that God is like the government which can only deal with the people in the mass.

About confession, I take it that the view of our Church is that everyone may use it but none is obliged to. I don't doubt that the Holy Spirit guides your decisions from within when you make them with the intention of pleasing God. The error would be to think that He speaks *only* within, whereas in reality He speaks also through Scripture, the Church, Christian friends, books etc. . . .

Hello, Mary

To Mrs. C. A. (Undated)

Incense and Hail Marys are in quite different categories. The one is merely a question of ritual; some find it helpful and others don't, and each must put up with its absence or presence in the church they are attending with cheerful and charitable humility. But Hail Marys raise a doctrinal question; whether it is lawful to address devotions to any creature, however holy. My own view would be that a *salute* to any saint (or angel) cannot in itself be wrong any more than taking off one's hat to a friend; but that there is always some danger lest such practices start one on the road to a state (sometimes found in R.C.s) where the B.V.M. is treated really as a divinity and even becomes the centre of the religion. I therefore think such salutes are better avoided. And if the Blessed Virgin is as good as the best

mothers I have known; she does not want any of the attention which might have gone to her Son diverted to herself. . . .

Passages and Pacifists

To Mrs. A. 8 November 1952

. . . I think that every prayer which is sincerely made even to a false god or to a very imperfectly conceived true God, is accepted by the true God and that Christ saves many who do not think they know Him. For He is (dimly) present in the *good* side of the inferior teachers they follow. In the parable of the Sheep and the Goats (Matt. XXV. 31 and following) those who are saved do not seem to know that they have served Christ. But of course our anxiety about unbelievers is most usefully employed when it leads us, not to speculation but to earnest prayer for them and the attempt to be in our own lives such good advertisements for Christianity as will make it attractive.

It is Christ Himself, not the Bible, who is the true word of God. The Bible, read in the right spirit and with the guidance of good teachers, will bring us to Him. When it becomes really necessary (i.e. for our spiritual life, not for controversy or curiosity) to know whether a particular passage is rightly translated or is myth (but of course myth specially chosen by God from among countless myths to carry a spiritual truth) in history, we shall no doubt be guided to the right answer. But we must not use the Bible (our fathers too often did) as a sort of Encyclopedia out of which texts (isolated from their context and not read with attention to the whole nature and purport of the books in which they occur) can be taken for use as weapons. . . .

The question of what you would 'want' is off the point. Capital punishment might be wrong tho' the relations of the murdered man wanted him killed; it might be right tho' they did not want this. The question is whether a Christian nation ought

or ought not to put murderers to death; not what passions interested individuals may feel.

There is no doubt at all that the natural impulse to 'hit back' must be fought against by the Christian whenever it arises. If one I love is tortured or murdered my desire to avenge him must be given no quarter. So far as nothing but this question of retaliation comes in 'turn the other cheek' is the Christian law. It is however quite another matter when the neutral public authority (*not* the aggrieved person) may order killing of either private murderers or of public enemies in mass. It is quite clear that St. Paul . . . approved of capital punishment—he says 'the magistrate bears the sword and should bear the sword.' It is recorded that the soldiers who came to St. John Baptist asking, 'What shall we do?' were *not* told to leave the army. When Our Lord Himself praised the Centurion He never hinted that the military profession was in itself sinful. This has been the general view of Christendom. Pacifism is a very recent and local variation. We must of course respect and tolerate Pacifists, but I think their view erroneous.

The symbols under which Heaven is presented to us are (a) a dinner party, (b) a wedding, (c) a city, and (d) a concert. It would be grotesque to suppose that the guests or citizens or members of the choir didn't know one another. And how can love of one another be commanded in this life if it is to be cut short at death?

When I have learnt to love God better than my earthly dearest, I shall love my earthly dearest better than I do now. In so far as I learn to love my earthly dearest at the expense of God and *instead* of God, I shall be moving towards the state in which I shall not love my earthly dearest at all. When first things are put first, second things are not suppressed but increased. If you and I ever come to love God perfectly, the answer to this tormenting question will then become clear and will be far more beautiful than we could ever imagine. We can't have it now.

Not for Me to Say

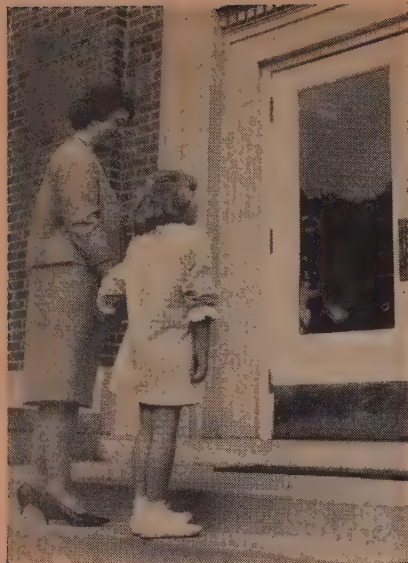
To Dom Bede Griffiths, O.S.B. (an ex-pupil) 8 May 1939

. . . I think I said before that I have no contribution to make about re-union. It was never more needed. A united Christendom should be the answer to the new Paganism. But how reconciliation of the Churches as opposed to conversions of individuals from one church to another is to come about, I confess I cannot see. I am inclined to think that the immediate task is vigorous co-operation on the basis of what even now is common—combined of course with full admission of the differences. An *experienced* unity on some things might then prove the prelude to a confessional unity on all things. Nothing would give such strong support to the Papal claims as the spectacle of a Pope actually functioning as the head of Christendom. But it is not, I feel sure, my vocation to discuss reunion. . . .

Let God Do It

To Mrs. A. 2 February 1955

. . . It is right and inevitable that we should be much concerned about the salvation of those we love. But we must be careful not to expect or demand that their salvation should conform to some ready-made pattern of our own. Some Protestant sects have gone very wrong about this. They have a whole programme of conversion . . . marked out, the same for everyone, and will not believe that anyone can be saved who doesn't go through it 'just so'. But (see the last chapter of my *Problem of Pain*) God has His own way with each soul. There is no evidence that St. John underwent the same kind of 'conversion' as St. Paul. It's not essential to believe in the Devil; and I'm sure a man can get to Heaven without being accurate about Methuselah's age. Also, as Macdonald says 'the time for *saying* comes seldom, the time for *being* is always here'. What we practise, not (save



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Letters to Young Christians

at rare intervals) what we preach, is usually our great contribution to the conversion of others. . . .

Of Wine and Wives

To Mrs. A. 16 March 1955

. . . I do . . . strongly object to the tyrannic and unscriptural insolence of anything that calls itself a Church and makes teetotalism a condition of membership. Apart from the more serious objection (that Our Lord Himself turned water into wine and made wine the medium of the only rite He imposed on all His followers), it is so provincial (what I believe you people call 'small town'). Don't they realize that Christianity arose in the Mediterranean world where, then as now, wine was as much part of the normal diet as bread? It was the 17th Century Puritans who first made the universal into a rich man's luxury. . . .

I think I can understand that feeling about a housewife's work being like that of Sisyphus (who was the stone-rolling gentleman). But it is surely in reality the most important work in the world. What do ships, railways, mines, cars, government etc. exist for except that people may be fed, warmed, and safe in their own homes? As Dr. Johnson said, 'To be happy at home is the end of all human endeavour'. (1st to be happy to prepare for being happy in our own real home hereafter; 2nd in the meantime to be happy in our houses). We wage war in order to have peace, we work in order to have leisure, we produce food in order to eat it. So your job is the one for which all others exist. . . .

Smoke and Slogans

To Mrs. A. 13 March 1956

You'll find my views about drinks in *Christian Behaviour*. . . . Smoking is much harder to justify. I'd like to give it up but I'd find this very hard, i.e. I can abstain, but I

can't concentrate on anything else while abstaining—not smoking is a whole time job.

. . . the habit (of various Protestant sects) of plastering the landscape with religious slogans about the Blood of the Lamb etc. is a different matter. There is no question here of doctrinal difference; we agree with the doctrines they are advertising. What we disagree with is their taste. Well, let's go on disagreeing but don't let us *judge*. What doesn't suit us may suit possible converts of a different type. My model here is the behaviour of the congregation at a 'Russian Orthodox' service, where some sit, some lie on their faces, some stand, some kneel, some walk about, and *no one takes the slightest notice of what anyone else is doing*. That is good sense, good manners, and good Christianity. 'Mind one's own business' is a good rule in religion as in other things. . . .

Dutiful Crutches

To a child in America 18 July 1957

. . . I don't think being good *always* goes with having fun; a martyr being tortured by Nero, or a resistance man refusing to give away his friends when tortured by the Germans, were being good but not having fun. And even in ordinary life there are things which would be fun to me but I mustn't do them because they would spoil other people's fun. But *of course* you are quite right if you mean that giving up fun for no reason except that you think it's 'good' to give it up is all nonsense. Don't the ordinary rules about telling the truth and doing as you'd be done by tell one pretty well which kinds of fun one may have and which not? But provided the thing is in itself right, the more one likes it and the less one has to 'try to be good' the better. A *perfect* man would never act from sense of duty; he'd always *want* the right thing more than the wrong one. Duty is only a substitute for love (of God and of other people)

like a crutch which is a substitute for a leg. Most of us need the crutch at times; but of course it is idiotic to use the crutch when our own legs (our own loves, tastes, habits etc.) can do the journey on their own.

Vintage Horizons

To Mrs. C. A. 21 November 1962

I think I share to excess your feeling about a move. By nature I demand from the arrangements of this world just that permanence which God has expressly refused to give them. It is not merely that nuisance and expense of any big change in one's way of life that I dread, it is also the psychological uprooting and the feeling—to me or to you intensely unwelcome—of having ended a chapter. One more portion of one-self slipping away into the past. I would like everything to be immemorial—to have the same old horizons, the same garden, the same smells and sounds, always there, changeless. The old wine is to me always better. That is, I desire the 'abiding city' where I well know it is not and ought not to be found. I suppose all these changes should prepare us for the greater change which has drawn nearer even since I began this letter. We must 'sit light' not only to life itself but to all its phases. The useless word is 'encore'.

Pilgrim Joy

To Dom Bede Griffiths, O.S.B.

5 November 1959

... About death I go through different moods, but the times when I can desire it are never, I think, those when this world seems harshest. On the contrary, it is just when there seems to be most of Heaven already here that I come nearest to longing for a *patria*. It is the bright frontispiece which whets one to read the story itself. All joy (as distinct from mere pleasure, still more amusement) emphasizes our pilgrim status; always reminds, beckons, awakens desire. Our best havings are wantings. ◀

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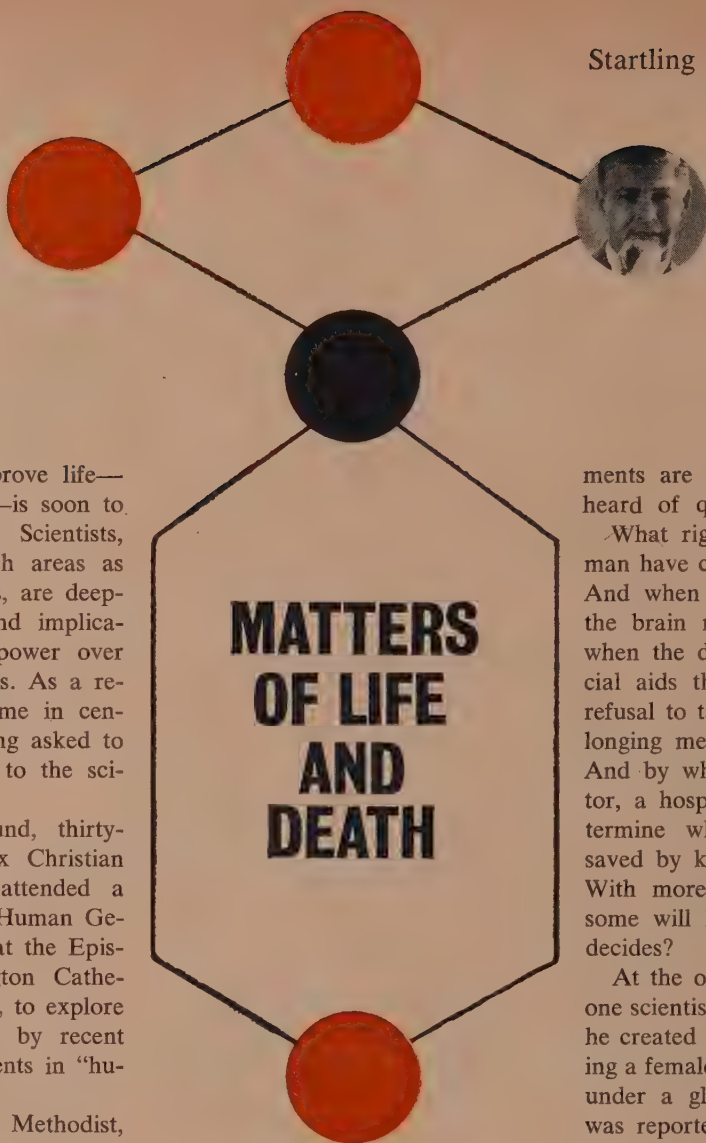
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MAN'S POWER to improve life—and control death—is soon to reach astounding levels. Scientists, particularly those in such areas as biochemistry and genetics, are deeply aware of the profound implications of wielding such power over their fellow human beings. As a result, and for the first time in centuries, the Church is being asked to provide ethical guidance to the scientific community.

Against this background, thirty-five churchmen from six Christian denominations recently attended a National Conference on Human Genetics and Biochemistry at the Episcopal Church's Washington Cathedral in Washington, D.C., to explore the ethical issues raised by recent and impending achievements in "human engineering."

Participants from the Methodist, Presbyterian U.S.A., Episcopal, United Church, and Roman Catholic communions represented both theological and scientific communities. Discussions and lectures ranged from the ethics of transplanting human organs to the moral implications of brain manipulation. Resource leaders included professors of anatomy, physiology, biology, theology, genetics, and medicine.

A conference statement, agreed upon by all participants, called upon the various Churches to recognize the "undreamed of skills to manipulate the brain as well as every other organ system of the human body." It noted that new biochemical and genetic developments have "brought about new methods of influencing

conception, genetic potential, fetal growth and development" and that "corrective intervention at every stage of embryonic development is becoming a reality."

As Charlie Brown might say, "The theological implications alone are staggering." For, as conference participants discovered, traditional understandings of birth, sexual mating, life and death, sickness and health demand new concepts consistent with discoveries now present or pending in scientific laboratories. The Church is being asked to provide its unique dimension of ethical counsel to a scientific community whose advance-

ments are producing previously unheard of questions.

What rights, for example, does a man have concerning his own death? And when does death come—when the brain no longer contributes, or when the doctors turn off the artificial aids that alone sustain life? Is refusal to take advantage of life-prolonging methods a form of suicide? And by what criteria should a doctor, a hospital, or a community determine which patients should be saved by kidney or heart machines? With more patients than machines, some will live, some will die. Who decides?

At the other end of the spectrum, one scientist in Italy has reported that he created a human embryo by uniting a female ovum with a male sperm under a glass womb. This "infant" was reported to have lived for fifty-nine days. What if this method is perfected and babies actually are created apart from a human womb? Who are the parents? What values will govern such decisions?

Participants in the Washington conference were generally agreed that the problems posed by scientific advancements demand immediate study by the Church. They noted that decisions are already being made in these areas, and that it is imperative for the Church to discover its appropriate role as theological adviser to the scientific community.

The scope of the theological task was suggested by discussion that the day may come when chemicals in human chromosomes (deoxyribonucleic acid, commonly abbreviated

genetics give the Church something more to ponder.

DNA) may come under man's control. At that point it would be possible to determine the genetic composition needed to produce persons with known physical and intellectual capabilities.

This control may still be some generations away, but it is already a fact that thousands of babies are born each year from artificial insemination—by the introduction of sperm from an anonymous donor into the mother's womb. This advancement has produced the legal question of who is actually the father of such a child—the doctor, the sperm-father, or the mother's husband? Also, is it possible to see such mating as adultery, as some legal experts have suggested?

And, even more pressing upon parents, what is the moral responsibility regarding severely retarded children? As the study of human genetics begins to reveal which adults are carriers of defective genes, should these parents be advised not to have children? Ministers in local churches, in particular, may face this as a counseling problem.

These questions will become even more pressing and complex as scientists gain further knowledge in biochemistry. But on what standards can we rely for making such awe-some decisions?

A beginning answer came from Episcopal clergyman Dr. Joseph Fletcher, of the Harvard Divinity School, who told the conference that love was the "ultimate principle" on which all ethical decisions should be made. He noted that sheer survival,

or adherence to a natural or super-natural law, could not take precedence over *agape* love. Unfortunately, even this classic statement will not hold still for easy application in every case. What is needed is courageous examination of painful and ambiguous problems in the light of that love.

During one discussion on experimentation, for example, questions were raised regarding the rights of the patient on whom experiments are being conducted. Dr. Fletcher reminded the group of the Nuremberg Principles (developed after the Nazi War Crime trials) which require informed consent for human experimentation.

But even this apparently sound principle is complicated by the fact that dying patients are frequently at lesser levels of consciousness or rationality, and are often unable to give informed consent. And what is informed consent, anyway?

Some reservations regarding the onrush of scientific progress were voiced at the conference. Improved health for many may still not be worth the danger of experimentation on the few. But, as was also noted, all medical work is finally some form of experimentation, with the success factor greater or lesser, but never certain.

It was this constant note of uncertainty, perhaps, that led one participant to remind the group that "good things are always capable of evil deployment. But we cannot refuse to do good just because we fear the possible evil."



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THE MECHANICS

WE CANNOT pick up a newspaper without noting some reference to automation, the increasing speed of communication, and the fast pace of change in the world around us. Industry and business keep up with this pace by modernizing equipment and tightening up their corporate efficiency; students keep up with the "knowledge explosion" through such devices as teaching machines and closed-circuit television; families tune into the pace every time a housewife flicks on the dishwasher, or her husband carves a roast with the transistorized knife.

While the "product" the Church offers bears little resemblance to any in the secular marketplace, this past year's diocesan conventions do demonstrate that churchmen can use today's methods to help meet today's challenges. An unprecedented number of dioceses, for example, are taking steps—by canonical and constitutional changes—toward streamlining administrative structures.

Even more dioceses are retailoring their approaches to local ministries, and are seeking new forms of co-operation with other dioceses, other communions, and even—when it seems to be the best way to respond to God's action and call—to secular organizations. This year has also been one of theological and moral ferment.

"A head-on grappling with the issues posed by critics of orthodox Christian faith can be a cleansing and exhilarating exercise."

—Bishop Jonathan G. Sherman of Long Island

Many diocesan journals carried articles attempting to explain the "God is dead" philosophy (see page 6), and several bishops mentioned this debate in their convention addresses. Most felt that the statement may have been useful, indeed, if it succeeds in jarring Christians into jettisoning their more childish concepts of the Almighty, and into coming to grips with just what the Lordship of Christ means.

The New Morality—The new thought that is more directly concerned with everyday life is in the area of moral theology. In some ways this has been even more upsetting for many churchmen, already distressed by rising crime rates, escalating divorce statistics, and changing sexual mores.

This concern produced resolutions in some conven-

tions. The Diocese of Bethlehem, for example, urged its churches to develop programs to encourage discrimination in the choice of reading and viewing material, and asked local parishes to bring pressure on local government to regulate display and circulation of "smut and pornography." Bethlehem also called on churches to intensify their studies of the Christian implications involved in family life and premarital relationships.

In the Diocese of Iowa, Bishop Gordon V. Smith called for moral and spiritual renewal, and in New Jersey, Bishop Alfred L. Banyard announced that the year's theme would be "The Recovery of Spiritual and Moral Discipline." The Diocese of New York is presently engaged in a major study of the attitudes of young people toward sexual behavior.

Both New Hampshire and South Carolina passed resolutions deploring irresponsible statements by those in authority, particularly within the Church, when such statements might, in the words of South Carolina, "confuse the faithful and those who are trying to be faithful."

Vietnam Views—A sizable number of convention resolutions centered on the Vietnam war. Most of these were concerned with the immorality of war in general, while a few supported the dissenter's right to speak out against specific policy. All urged a vigorous pursuit of peace, and asked congregations to remember the men and women serving in Vietnam with prayers, letters, and the special kit available through diocesan Armed Forces commissions.

Bishop William Crittenden of Erie received a standing ovation when he told his diocesan convention that "the role of the Church is to be the conscience of the nation in regard to the war in Vietnam" so that moral judgments and values can be brought to bear on the problem.

"I am quite sure that it is going to be very difficult to get our people to change our corporate ecclesiastical ways, but change we must."

—Bishop John S. Higgins of Rhode Island

Except for small boys, sport-car buffs, and craftsmen who manufacture them, most people find machines somewhat dull. Institutional machinery can be duller still, especially when the only gears being shifted seem

S OF CHANGE

to affect only a small part of the total action.

Gearing Up—This year, however, diocesan conventions put a great deal of effort into making sure that all the gears mesh. In many places, these efforts were given impetus, or inspiration, by the section of the Anglican Congress document on Mutual Responsibility and Interdependence which calls for “every church to begin at once a radical study of its own obedience to mission. We need to ask whether our structures are appropriate to our world and the Church as it is, and if not, how they should be changed.”

Many have questioned; many have studied; many are changing.

From Idaho, which has made some of the most dramatic changes, *The Idaho Messenger* noted that “three persistent themes can be seen running through most of these moves” in diocesan conventions. “First,” it said, “the ‘Episcopal’ Church should be ‘episcopal’ in more than name. These adjustments represent a clear move to strengthen and increase the bishop’s effectiveness. . . . Secondly . . . improvements in institutional structures increase the possibility of drawing from the resources of many capable churchmen and . . . represent a deliberate move toward honest-to-goodness shared leadership. . . . Third . . . people do not live, work, play, and pray in one neighborhood, [but rather] ‘live’ in the whole metropolis. . . . The Church is called to mission in the complexity of this total community. Therefore, regional or deanery level planning and implementation of the church program are assumed in most of the adjustments being made.”

Expanding the Episcopate—The action of some dioceses affects the office of bishop directly. Colorado, for example, changed its constitution to permit its diocesan to name delegates to the Synod of the Sixth Province. Olympia empowered the bishop to appoint convocation presidents who then serve as clerical members of Diocesan Council. Eau Claire and Idaho gain a canon to the ordinary.

The Dioceses of North Carolina, Pennsylvania, and Rochester have joined those in which the bishop officiates at area or group confirmations instead of the usual parish-by-parish service.

“In this ministry it will become absolutely essential that the role of the laity take on a greater importance than it has.”

—Bishop Charles E. Bennison of Western Michigan

In Idaho, Maryland, and West Texas, the Episcopal Churchwomen have announced that they are dissolving their organizations at the diocesan level, in order to integrate these formerly separate, parallel departments into the diocesan structure. Twenty dioceses voted this past year on the question of giving women additional opportunities to serve in elective offices. Of these resolutions, thirteen passed. In addition to those seven reported in the April, 1966, issue of *THE EPISCOPALIAN* six new actions were taken in May. Connecticut and West Missouri passed the second reading of amendments to make women eligible for election as diocesan convention delegates. Long Island and South Florida passed the first reading of amendments that would allow women to be eligible for election to vestries, and as delegates to diocesan convention. Colorado, and New Mexico and Southwest Texas, passed the first reading of amendments that would make women eligible to be elected as diocesan convention delegates, and granted distaff eligibility for vestry nomination now if parishes so desire.

Ladies and Laity—In Virginia, where women can be delegates to diocesan convention, the first step was taken toward vestry eligibility. In North Carolina, where women can now serve on vestries, initial action was taken to make women eligible to serve as convention delegates. Michigan passed a resolution stating that in any vote by orders, the deaconesses will vote with the clergy.

Self-Study—Self-study, diocesan surveys, and careful analysis preceded all reorganization, and in most places, this kind of stocktaking is still in progress. Bethlehem, Milwaukee, Pennsylvania, Rhode Island, and Rochester have recently completed surveys, and are presently involved in self-study. Bishop Horace Donegan of New York is appointing a committee to make an in-depth study of every facet of the diocese’s structure. Central New York asked for its planning and strategy committee to continue on a permanent basis; Connecticut’s was enlarged; and Texas authorized the appointment of such a commission.

Custom Tailoring—Idaho, Missouri, Northern California, and Southern Ohio have made extensive and radical changes in structure. These actions are alike in that they demonstrate careful hard work toward the goal of making the mission of the Church in those jurisdictions more flexible, more responsive, and more efficient.

Many other dioceses are proceeding in similar directions, but at a slower pace. Rochester reported its efforts at the diocesan level, in the areas of lay witness and leadership, stewardship, and in developing plans for

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better coordination of the work of lay men and women. Eau Claire, Louisiana, and Rhode Island passed resolutions to tighten up financial procedures and/or clarify canons regarding institutions.

The Diocese of Pennsylvania is presently strengthening its deanery structure, as are Chicago and North Carolina. Newark is urging its departments and committees to schedule their meetings when all can be present and so use the full leadership potential of the diocese. Atlanta, Dallas, Fond du Lac, New Hampshire, Quincy, Rhode Island, South Dakota, Southwestern Virginia, Vermont, and West Missouri are involved in plans to increase efficiency of diocesan conventions, and to allow for more lay participation. Idaho abolished the distinction between parishes and missions, and Rhode Island asked a commission to prepare, for its next convention, similar resolutions. Southwestern Virginia asked that a workable scheme be prepared for giving mission stations a voice in convention.

"It is to a world that is on fire with a longing to see an end of poverty and injustice and hatred and war that we Christians are called to minister."

—Bishop Harvey D. Butterfield of Vermont

Along with efforts to remodel machinery, Episcopalians did not let up on their concern for the ministry of compassion. If "MRI" is the leaven for the work of the Church in the world, ecumenism is the measure. In Louisiana, the MRI committee is also the ecumenical committee.

Much of the Church's work with the poor is now carried out in cooperation with other denominations. Several Episcopal parishes are working together in various relationships—team ministries, joint vestries, and cooperating committees—carefully planned by laity and clergy, with the separate congregations still retaining their individuality. These are often called "covenant" parishes.

In the Diocese of Dallas, three parishes banded together to back a mission's building program. Maryland has a new covenant parish and team ministry in Hagerstown; Missouri is evaluating an experimental ecumenical team ministry; two parishes in Quincy are together planning new missions, for which they will provide much of the support. As its part in establishing an ecumenical parish in an inner-city housing development, West Missouri has provided in its program for a full-time resident priest. North Carolina participates in an ecumenical downtown mission in Winston-Salem. In Nevada, churches in Minden and Carson City have worked closely with a Job Corps Camp at Clear Creek.

Diocesan Cooperation—The Dioceses of Indianapolis

and Northern Indiana are cooperating in the area of community action. Kentucky's diocesan Metropolitan Action Committee used existing community facilities to pinpoint special local needs, and informed lay people of opportunities for volunteer service. Episcopalians in Rochester and West Missouri are also supporting community action programs.

Throughout the dioceses, church people are becoming more involved in such programs as Operation Headstart, tutoring, neighborhood centers, and job training. A South Dakota clergyman trained in electronics is providing Indian men with training in this field, and help in finding jobs. West Texas is setting up an intercultural mission to add muscle to its work with Mexican-Americans, who comprise about 45 percent of the population there. In Central New York, Delaware, and Washington, concern for the poor inspired resolutions supporting legislation to make planned parenthood information available to any who desire it.

Civil Rights—Many dioceses reaffirmed or initiated resolutions concerning equal rights for all citizens regardless of race, color, or ethnic origin. Declarations in support of fair housing, or of resolve to deal only with firms practicing fair employment, were perhaps the most frequent.

Two conventions, however, took unusual steps in this respect. In Bethlehem canonical additions provide that real property held or administered by the diocese or its institutions or congregations shall be sold or leased only on a nondiscriminatory basis. While a fair housing law passed in the Ohio state legislature in 1965 specifically exempts religious institutions from compliance, the Diocese of Ohio amended its canons so that diocesan "real property shall be offered for sale, sold, or leased only on a nondiscriminatory basis. . . . No agent shall be authorized to sell, lease, or otherwise deal with such real property except in accordance with this policy."

Other equal-rights actions included the Diocese of Michigan's resolution to help underwrite a joint Roman Catholic-Protestant office of race relations, and Alabama's election of a Negro to serve on Diocesan Council. South Carolina opened its summer camps to all young people of the diocese.

Age, Addicts, and Youth—Ministries to the aging, the addict, and the young cut across geographic and economic lines. The Church is still catching up with the needs of the senior citizen, rich or poor. The Diocese of Albany's capital fund drive includes plans for a home for the aged, and Atlanta's Canterbury Court now has some units for those who cannot pay a founder's fee. Bethlehem is building low-cost retirement apartments. The Diocese of Florida will complete a similar structure by the summer of 1967. In Minnesota, Trinity Church, Elk River, is sponsoring a modern nursing home-apartment building for senior citizens. "The Evergreens" Home for Aged in Moorestown, New Jersey, is adding an infirmary, as has Deerfield Home in Western North Carolina. Residents have moved into the Diocese of Newark's Heath Village. Pennsylvania is modernizing and expanding All Saints' Hospital for the chronically ill.

"WHAT CHURCH DO YOU BELONG TO?"

"What church do you belong to?"

Most Episcopalians name a particular parish in a specific community when they answer this question. The answer calls to mind a special building, and familiar people. For many of us, membership in the Body of Christ is indeed expressed through this local identification.

Some things a Christian must do individually. Many others he can do only in unison with his fellow parishioners. In no small way a parish's decisions affect those of the diocese. In the same way, diocesan decisions affect the whole Episcopal Church in the United States of America, and those of the Episcopal Church affect the Anglican Communion and the Church Universal.

Only a few of us can attend a national or international church meeting, but many of us can go to our diocese's convention. Each parish and mission sends clerical and lay delegates to this annual meeting. Here diocesan programs are decided on, and funded, and other necessary business conducted.

A summary of diocesan convention actions in any particular year will show what trends are developing throughout the Episcopal Church: missionary outreach—or lack of it; concern for the poor—or indifference; compassion for the aged, the ill, the distressed, and defeated—or a shrug.

Careful reading of your diocesan paper will tell you what is happening in your diocese. And it is important for you to know

- (1) Who from your parish went to diocesan convention?
- (2) What has he to say to your parish, and to you?

CHANGING TIMES

The eighty-nine dioceses and missionary districts in the United States—including Alaska and Honolulu—meet at different times of the year. Recently, many dioceses have rescheduled their conventions to fit their new planning. In 1966, thirty-one dioceses met in the winter months, January, February, and March; forty-three met in April or May; and fifteen will meet in the fall months, September, October, or November.

South Florida is building a low-rental, high-rise apartment building in Daytona Beach. Washington has begun a new broad program of services to the aging.

Many jurisdictions are demonstrating their sensitivity to the problems of the young. The Diocese of Bethlehem has opened Talbot Hall for troubled girls; East Carolina has instituted group-care cottages at Thompson Orphanage; and Minnesota opened its Archdeacon Gilfillan rehabilitation center for teen-agers. The Missionary District of Mexico voted to take over sponsorship of a school for children of poor families and an orphanage outside Mexico City.

Education—College work has expanded in almost every diocese. The Executive Council of the Episcopal Church has made extensive grants to make this possible, particularly in places where new and experimental campus ministries are developing. This is a story in itself, and will be reported in future issues of THE EPISCOPALIAN.

Along with its concern for those who are being educated by others, the Church also cares about its own teaching ministry. Several dioceses directed their Christian education departments to special tasks of reevaluation. Emphasis was placed on teaching for Confirmation, on continuing education for mission, and on adult education.

Resolutions of special interest include Newark's encouraging public schools to include "the objective study" of the Bible and religion in their curricula. Newark also urged conferences for church members who are teachers and public school administrators to seek ways of witnessing to the faith through their profession.

Southern Ohio is expanding its Tri-Parish Ministry to include training of the laity for social work. Louisiana is finding family camps helpful for total Christian education, and West Virginia's School of Religion makes available, to all people in the diocese, one-year courses in Christian doctrine, Holy Scriptures, and church history. Arkansas approved a fund-raising campaign which will include money to expand Camp Mitchell.

Leadership Training—A two-year pilot course in Massachusetts, planned with the Executive Council's Department of Christian Education, was so successful that it is being repeated this year—on an ecumenical basis. Maryland and Washington together began a similar program last January. Northern California, Pennsylvania, and Texas are starting similar courses this winter. Delaware is planning a pilot program in education for mission with the cooperation of the Overseas Mission Society.

Brushup for the Clergy—Several conventions reported plans for postordination education of clergymen. Bishop Frederick J. Warnecke of Bethlehem urged parishes to grant their rectors sabbaticals for study, after the example of St. Luke's, Lebanon. This parish made possible for its rector a semester of study at the Philadelphia Divinity School. Setting a further example, the diocese is giving its director of Christian education a similar opportunity. The Diocese of Dallas endorsed a report calling for further education of priests. Florida

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urged Bishop Edward H. West to establish a deacon-in-training program; Upper South Carolina has already set up such a program for 1966. New York's Christian education department pioneered a two-week institute, attended by invited clergymen sent at vestry expense; this will now be an annual affair. Western Michigan is setting up rules for training a perpetual diaconate.

Stipends—Proper awareness of the priest's need for mental and spiritual growth did not obscure the necessity for attending to material needs. The Dioceses of Albany, Erie, Lexington, Newark, New Hampshire, Northern Michigan, Ohio, Pennsylvania, Quincy, South Carolina, and Southwestern Virginia took action to increase clergy stipends. Central New York, Lexington, New Hampshire, Vermont, and West Virginia acted on clergy insurance. The finance committee of the Missionary District of Colombia recommended a study to work out equal compensation for foreign and Colombian clergymen. The convention empowered Bishop David B. Reed to put the findings into effect.

"Nonstipendiary" clergymen, who exercise the priestly role but earn their living in secular work, are functioning in several dioceses, including California, New Mexico and Southwest Texas, and Southern Ohio. Idaho is about to begin a similar program.

"... if there is such a thing as a non-Missionary Bishop and a non-Missionary Diocese then they are both inventions of the devil."

—Bishop John Charles Vockler of Polynesia

Whatever you examine, from structure or salaries to ministries and mission, the influence of the Anglican Congress document on Mutual Responsibility and Interdependence in the Body of Christ is evident. Some complain, with reason, that response to the document's call for immediate commitment to answer priority needs in the worldwide Anglican Communion has been too slow in coming. Nevertheless, the American Church is answering in many ways—through Companion Diocese relationships, informal interdiocesan cooperation, and acceptance of special projects from priority lists made available by General Convention's MRI Commission.

Forty-four dioceses in the territorial United States are now engaged in official Companion Diocese relationships. Eighteen have been officially renewed or approved since August, 1965, including seven in June of this year. At their conventions this year, Alabama and West Texas indicated an interest in joining the list. In addition, the Dioceses of East Carolina and Louisiana have less formal relationships with Melanesia and Tohoku, respectively.

Inside U.S.A.—Some relationships are also developing within the United States. Atlanta and Tennessee;

the three dioceses in Virginia; Long Island and Southern Ohio; Missouri and Springfield; Maryland and Washington—all have cooperated in ministries in special areas, or conferences, or other joint activities. North Dakota and Western Massachusetts are exchanging clergymen this summer, and ten Western Massachusetts college students will travel to North Dakota's Standing Rock Reservation for a work project. South Carolina and Wyoming are exploring the possibility of such a relationship.

Projects outside the framework of a formal relationship circle the globe. Almost every diocesan convention received reports on these activities. Examples include Connecticut's report of over \$199,000 in monetary gifts for projects from parishes and missions; Southern Virginia's three substantial projects beyond its Companion Diocese commitments; Long Island's selection of a Uganda project; and the \$1,000 contributed by the women of a parish in Kansas.

"We were made for worship and adoration and love . . . it is the primary reason why we who are His come together. . . ."

—Bishop William G. Wright of Nevada

Diocesan conventions usually begin with the gathering of delegates from all congregations for worship. Here, it was also possible to find immediate evidence of increasing communication with other representatives of Christendom. Almost every convention reported guests—Orthodox, Protestant, Roman—at worship, at banquets, and as observers; many also featured speakers from other members of the Anglican Communion.

This year's ecumenical activities have included pulpit exchanges, participation in united community services, and small-group dialogues. Several dioceses have appointed ecumenical commissions for the first time.

Two unusual events serve as examples. In California, ministers of Calvary Presbyterian Church, San Francisco, celebrated Holy Communion by the Presbyterian rite at Grace Cathedral, San Francisco, while Episcopal clergymen celebrated the Eucharist in the Presbyterian church. In Missouri, some fifty people, including laity and non-church members, prepared to meet Bishop George L. Cadigan's challenge to search for a unique way "to tell the Church about the world and the world about the Church."

Destination: Promised Land—From October, 1965, through May, 1966, 102 Episcopal conventions met, worshiped, deliberated, and otherwise prepared for the coming year. As in the parable of the sower and the seed, some resolutions fell by the wayside, or upon stony places. But others fell into good ground and will produce results. As Bishop Leland Stark said in his address to Newark's convention, "It's an exciting day in which to be a Christian . . . while the Promised Land is a long way off, thanks be to God we are on the march!"

WORLDSCENE

Episcopal Leaders Join in Massive Attack on Slums

In a historic action, the Executive Council of the Episcopal Church voted in June at Greenwich, Conn., to join in a massive nationwide construction program of low-rent housing.

This action was preceded by a similar move from the United Church of Christ, and is expected to be followed by the Methodist and United Presbyterian Churches, and possibly the American Baptist Convention.

The Episcopal and other Churches will each enter into a two-year contract, pledging \$25,000 per annum, with Urban America, Inc., a nonprofit organization supported by the Ford Foundation and dedicated to the irradiation of slum areas. Then the participating Churches will send one representative apiece to help guide the national organization, which supplies "seed" money and professional help to local neighborhood groups wishing to sponsor a low-rent housing project.

Under Federal housing legislation in 1961 and later years, nonprofit groups, including parishes and other local church jurisdictions, are eligible to receive Government assistance for the construction and rehabilitation of low-rent family housing. Such groups, however, are often unable to raise the "seed" money needed to get an option on a site or hire the lawyers and architects required before Federal funds are available.

A spokesman for the Home Department of the Episcopal Church's Executive Council reports that since the new legislation, the department has been swamped with requests from dioceses and parishes interested in sponsoring a low-rent

project. They have been able to help start at least 1,640 units since the first of the year, but that is only scratching the surface. Now, all such requests can be forwarded to the experts at Urban America, whose resources of knowledge and money are much greater than those of any single church body.

In turn, Mr. Stephen R. Currier, president of Urban America, and an Episcopal layman, estimates that with the cooperation of the Churches, the new program will facilitate the construction of 30,000 low-rent housing units annual-



ly, and will for the first time pose a serious challenge to the creeping blight of American cities and the housing woes of the many poor who live within them.

► In another pioneering move on the housing front, the Episcopal Church's Executive Council voted \$200,000 to accompany the \$50,000 pledged by the Diocese of Maryland to purchase bonds of the Columbia Religious Facilities Corporation. A farsighted plan, the Columbia project covers some 14,000 acres of land between Baltimore and Washington, D.C., upon which ten "villages" or residential areas will be constructed by 1980. A distinct change from the usual bed-

room suburb, the racially integrated development will be sufficient unto itself in industry, homes, educational facilities, and cultural outlets.

The Episcopal and eight other Churches have been in on the planning from the beginning, and together have formed the Columbia Religious Facilities Corporation which will hold all church property in common. Furthermore, they have signed a Covenant in which they have agreed to plan together; to share as much work, and as many buildings, as possible; to consult together on the call or appointment of local clergymen; to pay uniform salaries; and to seek together the best ways for a united ministry.

CSR Forms Action Group on Poverty

The Christian Social Relations Department of the Episcopal Church's Executive Council has formed a volunteer action group on poverty. Hoping to recruit up to 500 Episcopalians from all parts of the country, the Department seeks to encourage state governments to take advantage of existing Federal poverty programs, and wants the volunteers to serve as watchdogs on those poverty projects now in effect. To be drawn primarily from the social science professions, the new group may also eventually propose new goals to the Church in the field of social policy for the future.

► Yet a third step was taken into community development and neighborhood organization when the Executive Council allocated \$50,000 in addition to its current program for local neighborhood

projects concerned with housing, education, employment, and the elimination of injustice and discrimination. Priority will be given to hard-core poverty areas where there is clear evidence that the absence of a strong community organization is continuing to perpetuate apathy, frustration, and hopelessness among the hard-core poor.

Birth-Control Changes Expected from Vatican

Following the report from a special 60-man commission delivered several weeks ago, Pope Paul VI is expected to make his crucial decision on birth control sometime in the near future. Vatican sources indicate that the 500-page document strongly urges change in the Roman Catholic prohibition on chemical and mechanical contraception. Although, they point out, he is unlikely to remove all curbs, he will, in all probability, liberalize the Roman Church's current position.

One interesting sidelight comes from an Italian Radio broadcast which revealed that the theologians, doctors, social scientists, and economists forming the commission used among their source material a declaration from the Anglican Lambeth Conference of 1958 which approved family planning using artificial birth-control methods. Remarked John Cardinal Heenan, Roman Archbishop of Westminster, and a chairman of the commission, "Our notions of right and wrong have also undergone change."

► Already France and Canada have begun considering changes in codes concerning birth control. In the U.S., one observer dubbed the 89th Congress the "population crisis Congress." During the first five months of 1966, six committees or subcommittees on Capitol Hill have seriously explored the population problem. One bill submitted by Senator Joseph D. Tydings of Maryland would launch a billion dollar birth-control program in the U.S. and friendly foreign countries. "The United States Government," wrote *New York Times* man James Reston recently, "is rapidly overcoming the political objections to its population control programs."

► On the state level, Pennsylvania has, despite strong Roman Catholic opposition, begun to provide birth-control services to persons on relief. In Massachusetts the picture is different. There a majority of Roman Catholics supported repeal of the commonwealth's 87-year-old ban on birth-control devices and drugs. The repeal passed the legislature and was signed into law last spring. From Arizona comes word that a recent court ruling will allow welfare caseworkers to initiate



discussion of birth-control methods among indigents.

► Viewing the rapidly changing attitude toward birth control, the Rev. E. Spencer Parsons, dean of Rockefeller Memorial Chapel at the University of Chicago, said that if churches "had the moral courage," they could lead the country into a massive contraception production program "which by 1975 could save the world from sexual suicide."

► The 1964 General Convention of the Episcopal Church has already spoken on the matter by requesting Executive Council to explore what more the Church can do to promote birth control around the world, and suggesting that recommendations in response to this mandate be presented at the General Convention of 1967.

Executive Council Debates South Africa Resolutions

When the Christian Social Relations Department proposed two strongly-worded resolutions on U.S. investment in South Africa to the June meeting of the Episcopal Church's Executive Council at Seabury House, Greenwich, Conn., the Council responded with one of its warmest debates in years.

The first resolution called upon

all Episcopalians in the financial and industrial world to consider what steps can be taken to awaken the consciences of boards of directors of corporations making investments in South Africa. The second urged the U.S. Government to discourage investment in the apartheid-ridden land.

Mr. Hugh C. Laughlin, chairman of the Council's finance department and an executive of Owen-Illinois Glass Company from Toledo, Ohio, called the resolutions thoroughly "irresponsible," and termed the Council inadequate to judge so complex a diplomatic and financial problem. After considerable debate, the second resolution was killed, and the first, following a number of amendments, was passed with an estimated eight-vote majority, to read:

"Resolved, that the Executive Council, all diocesan councils, and all parish vestries be asked to consider the moral dilemma in which we are placed by our present investment policies whereby we profit it from investments in South Africa; and to this end we ask members of our Church, including those who hold responsible positions in the financial and industrial world to consider what steps can be taken to deal with this complex situation."

BIBLES FOR THE WORLD

Missionaries in a Liberian village were surprised to find the villagers quoting a line from the Lord's Prayer: "Do not catch us when we sin." After investigation they discovered that the line was a mistranslation of "Lead us not into temptation."

The problem was one of interpretation. This is only one of the many difficulties the American Bible Society encounters as it tries to bring the Bible to people in all lands in their own languages. The preponderance of languages (800 in Africa alone), the dependence of word meaning on culture, and the sheer physical feat of distribution, are all obstacles that the Bible Society has had to cope with in the 150 years since Elias Boudinot founded the Society in 1816.

With an annual program costing \$7,000,000—\$10,000 of which is

given by the Executive Council of the Episcopal Church—the Society now offers translations of at least one book of Scripture in 1,200 languages; a new language is added on an average of one every month. Complete Bibles are now available in more than 230 languages.

About 25 percent of the Society's production takes place outside the United States. The recently dedicated Bible House, Broadway and 11st Streets, New York City, is the new headquarters for the Society's program of translation, publication, and distribution of the Bible in the United States and 150 countries throughout the world. In addition to Bibles in foreign languages, the Society also provides selected Scripture, in modern format, to prisoners, patients in hospitals, and men in the Armed Forces. In 1835 Braille editions for the blind were begun, and Talking Bible Records are now available for those who cannot read Braille.

In this 150th Anniversary year, the Society has listed some priority projects to which churches and individuals may contribute:

• In Latin America there is a demand for a Spanish-language book, entitled "Encontrado," a translation of Chapter 15 of St. Luke. One thousand copies cost \$20.

• In Liberia a Bible Van, costing \$5,000, is needed to take advantage of the expanding highways which are making villages more accessible.

• In India, where many Hindus have never seen a Bible, there is a demand for copies of the Sermon on the Mount, known to have been read by Mahatma Gandhi. Fifty dollars will buy 1,000 copies.

• In Japan, Thailand, and Korea, bicycles are used to distribute Scriptures. One bicycle costs \$50.

• The Society plans to complete the New Testament in the Apache Indian language at an estimated cost of \$3,000.

• Gifts of any amount may be used to distribute free New Testaments to men in the Armed Forces.

• Bibles in Braille for the blind cost \$3 per volume; a complete Bible in Braille costs \$90.

• Recordings of New Testament Bible stories are available—on forty records—for \$39.60.

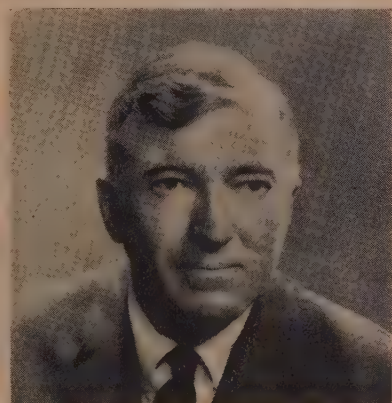
Special commemorative projects for which contributions are needed

include translations for the Philippines, Indonesia, Southeast Asia, Africa, Latin America, Spain, Taiwan, Japan, the Near East, and the Caribbean.

For further information on how your church can participate in these special American Bible Society projects, write Dr. John H. McCombe, Executive Secretary, American Bible Society, 450 Park Avenue, New York City, New York 10022.

Advertising Executive Heads Church Promotion

On July 15, a tall, quiet-spoken man sat down at his desk on the tenth floor of the Episcopal Church Center to begin his duties as the new director of the Church's Department of Promotion.



Mr. William G. Moore, a communicant of Christ's Church, Rye, N.Y., was formerly Vice-President-International of Batten, Barton, Durstine and Osborn, a New York advertising firm. He succeeds Mr. John W. Reinhardt of Philadelphia, who resigned over a year ago to start his own business. During the interval, Miss Avis Harvey has served as acting director of the Department.

Mr. Moore, a graduate of Washington University, St. Louis, Mo., was associated with the advertising department of the Shell Oil Co., and with the Gardner Advertising Agency, in St. Louis before coming to New York.

Married to the former Jane Cushing Chivvis, he has three sons and a daughter. Mr. Moore served as a naval officer during World War II aboard the USS Independence with the Third and Fifth Fleets in the Pacific Theater.

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Continued on page 34

Coffee Break at Seabury House

At the last meeting of the Executive Council, the Episcopal Church's interim governing body between General Conventions, the 37 elected members spent three long and busy days in Seabury House, Greenwich, Conn., deliberating over many complex issues. THE EPISCOPALIAN's news editor, Thomas LaBar, who has been covering these sessions for the past four years, did, however, manage to interview 20 members. Two proved reporter-shy, but eighteen answered loud and clear. To each, he put two questions: (1) "In your opinion, what is the Executive Council's most important achievement during the past two years?" (2) "What do you most hope it will accomplish between now and the next General Convention in 1967?" Following is a sampling of the answers:

Mr. Prime F. Osborn, III, Jacksonville, Fla.: "I think it was the attempt at getting the Church properly involved in the areas of real concern such as the urban problem, college work, and the youth problem. For the future, I'd like to see us help MRI become an active fact."

Bishop J. Wilson Hunter, Laramie, Wyo.: "For one thing, we have stopped running off to the suburbs every time we hear a horn honk. Next, I'd like to start really encouraging the domestic missionary districts to turn into dioceses."

Mrs. John H. Foster, San Antonio, Texas: "I like the way we've started, for the first time, to plan some five years ahead. This will help us implement MRI."

The Rev. Birney W. Smith, Jr., Province VII: "To me it is very

significant that Executive Council has established the Church and Race Fund and is supporting it. I am equally interested in advancing our effort toward Christian unity and continuing to work with the National Council of Churches."

The Hon. Herbert V. Walker, Glendale, Calif.: "There has become an increasing awareness at the diocesan level of the nationwide nature of our Church."

Bishop George M. Murray, Birmingham, Ala.: "I feel the Council has begun to strike some balance in its attitude toward social action programs and find some guidelines for the part which church leadership and the organized Church should take. Now I'd like to see it achieve some real unity of understanding and approach to the whole matter of stewardship."

Dean Gordon E. Gillett, Peoria, Ill.: "MRI. I don't think we've done too much, but we've made a start. During the next year, we've got to improve our communication with the rest of the Church. Council resolutions don't get translated into action often enough among the dioceses."

Mr. Charles M. Crump, Memphis, Tenn.: "I believe the approval of the fund for community development and neighborhood organization, and participation in the Columbia (Maryland) cooperative ministry and the low-cost housing coalition at the June, 1966, session, are the most significant, progressive, and far-reaching actions. The next

Mr. Prime Osborn of Florida (Province 4), Bishop Robert DeWitt of Pennsylvania, and Bishop Coadjutor George Murray of Alabama (right) listen thoughtfully to a Council report.

thing I'm very interested in is preparation for the Partnership Plan which will come before the General Convention in a year."

Bishop Henry I. Louttit, Winter Park, Fla.: "The most significant trend in my opinion is the working out of a program for the Council to present at General Convention. We used to get bogged down in budget figures. Now we are defining our aims as a whole Church before we start worrying which departments gets this or that. I look forward to our presenting a new church program which will involve the whole Church at home and abroad."

Mrs. Edith L. Bornn, St. Thomas, Virgin Islands: "The most important trend for me is the increasing interest in training the clergy to offer professional counseling help in family affairs and for those with such social problems as conscientious objection. I'm a lawyer, and I can say that if more people turned to the Church, fewer people would be in court today."

Bishop Oliver L. Loring, Portland, Maine: "We have been undergoing



radical self-examination and self-appraisal. Now I think we are ready to take rapid strides into the deep implications of MRI."

Mr. Wilber G. Katz, Madison, Wis.: "The most constructive thing has been the rapid spread of communion dioceses. Turning to the future, I would hope for an equally rapid spread of understanding for the Consultation on Church Union."

Mr. Charles F. Bound, Mt. Kisco, N.Y.: "The fact which impresses me is that the Council has lately seemed willing to deal with anything. Issues no longer get buried. Now we are coordinating the whole strategy of the Church. I hope we can continue until we've involved all Episcopalians in a sense of mission."

Dean S. E. Johnson, Berkeley, Calif.: "The most important trend is putting program ahead of budget and developing a real strategy in use of our resources. We've taken a fresh look at the way the Church should operate. I've been looking forward to this for 25 years. I'd like to see a much deeper relation-



Judge Herbert Walker, Convention-elected Council member from Los Angeles, discusses proposal with Mrs. John Foster of West Texas, chairman of the Council's Overseas Department.

ship between Executive Council and the seminaries of the Church to help bridge the gap between planning and action."

Mr. Hugh C. Laughlin, Toledo, Ohio: "Executive Council has become more of a policy-making body instead of being staff-dominated."

Mrs. Harold Sorg, Berkeley, Calif.: "I think the Council is really beginning to wrestle with policy instead of just administration. Things don't always happen as I want them. I think we're bewildered as everyone else is, and disagreements occur, but we are working."

Bishop Robert L. DeWitt, Philadelphia, Pa.: "Our effort to establish and define our goals for the Council is what impresses me. . . . I would hope to see the Council present some fairly precise goals and objectives to put the Church in line with swift-changing times, to make the Church's national program more related to the age."

Mr. L. Dale Pederson, Eugene, Ore.: "This Council is getting more into real issues. I would like to see us find a way to relate even more directly to the laity in the pews. How do we learn their needs? How do we communicate?"

Dr. Wilber Katz of Milwaukee checks point of discussion as Mrs. Donald Pierpont of Connecticut and Mr. Stephen Shadegg of Arizona (right) follow debate with close attention.

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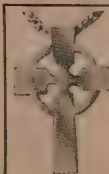
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WORLDSCENE

Continued from page 31

Episcopal Council Forms New Agency for the C.O.

Several matters concerning conscientious objectors stirred debate at the recent meeting of Executive Council, the Episcopal Church's policy-making body between General Conventions.

One concerned the creation of a special committee to assure that all Episcopalians and their families with problems involving the protection of their rights and interests with regard to military service receive adequate information, skilled counseling, and pastoral guidance.

The Council at first voted to establish such an agency and place it under the direction of the Department of Christian Social Relations. Later in the day, however, Bishop Coadjutor George M. Murray of Alabama called for reconsideration of the action. Although several Council members arose to support the earlier action, the Council rescinded its earlier vote and re-voted to place the new agency under the direction of the Presiding Bishop's office.



Another debate arose in response to the Episcopal Peace Fellowship's suggestion that a little green booklet, entitled "Choosing Your Draft Classification," be reissued by the Executive Council. Published by the CSR Department, the booklet created sharp controversy at the Council's meeting in December, 1965, when the majority of members, feeling that it encouraged draft-age Episcopalians to become c.o.'s, ordered CSR to halt distribution.

Since then, the CSR Department has published a second pamphlet which is limited primarily to quoting the laws concerning the

draft. The CSR Department's suggestion was that a third booklet be published for the c.o. and his family.

Objecting to this, Mr. Charles M. Crump of Memphis, Tenn., held that "there is no need for a new pamphlet." In reply to him and to others supporting his position, Mrs. Donald Pierpont of Avon, Conn., suggested that there was "a deep search in the minds of many young men who need more counseling on their position." A majority of the Council then voted to go ahead with the third booklet, but added the provision that the final draft must be sent to Council members for comment and to Presiding Bishop John E. Hines for final approval.

In the future, more debate on this subject is likely to arise because the Council has yet to consider the position of the "selective objector." Selective objectors are those who, while not pacifists, nevertheless refuse to bear arms in a war they consider unjust. This grouping would, of course, include draft card burners, peace marchers, and others opposed to the current war in Vietnam. Since Christian doctrine has always held that there are "just" and "unjust" wars, more and more churchmen have been addressing themselves to this problem.

Last year, for example, Dr. John C. Bennett, president of Union Theological Seminary in New York City, pointed out that a new type of c.o., one who cannot be a party to the possible holocaust of the nuclear age, may have to be recognized in the future.

Well Diggers, Bugles, And Chocolate Milk

While Episcopalians have been concerned themselves with poverty programs and conscientious objectors at home, other important events have taken place in different parts of the world.

Indonesia: Since the ouster of President Sukarno's communist-leaning government, unprecedented mass movements to the churches have resulted. A recently returned observer reports that the island-republic is now playing a key role in the entire Southeast Asia Christian movement.

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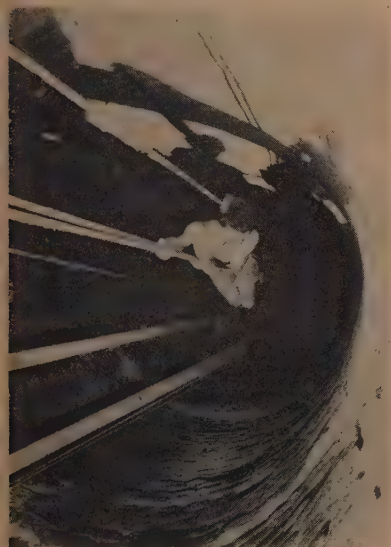
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Germany: More than 250 lay persons and chaplains gathered at Berchtesgaden for the 12th Annual Episcopal Conference for Military Personnel.

India: To guard against future famines such as the one now gripping much of the land, Protestants and Roman Catholics, in their first major joint effort, have put thousands of dollars into well-digging equipment and other programs designed to conserve water. They continue to appeal for aid in meeting the current crisis.



Poland: With celebrations now under way to mark 1,000 years of Christianity in Poland, a bitter Church-State feud has broken out. The communist government has charged Roman Catholic bishops with "illegal" mass gatherings, processions, and sermons outside churches, and has warned of possible "legal consequences."

Grenada: To encourage the Boys Brigade of this Windward Island, Church World Service, deciding that nothing is too large or too small for it to handle, supplied two new bugles to a marching band.

South Africa: One of the first people Senator Robert F. Kennedy of New York wanted to see when he arrived on his recent visit was a fellow American, the Rt. Rev. C. Edward Crowther, Anglican Bishop of Kimberley and Kuruman. The two men discussed *apartheid*. English born, but with U.S. citizenship, Bishop Crowther has been denied a visa to visit the U.S.

Hong Kong: Dr. Joost de Blank, the one-time fighting Archbishop

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of Capetown, South Africa, who was to become Anglican Bishop of this crown colony, has had to turn down the call on the advice of his physician.

Malagasy: Since the diet in this African republic is primarily rice, Church World Service has shipped \$1,500 worth of chocolate milk for distribution in school programs. Teachers say that since its arrival their pupils' attendance and attention to school have improved.

Burma: Despite appeals from world leaders, the government remains adamant in its decision to oust all foreign Christian missionaries.

Episcopal Leaders Urge Support of Unity Moves

Following the historic decision in Dallas, Texas, when the Episcopal and seven other major U.S. Churches agreed to work on a proposed plan for union, the Episcopal Church's Joint Commission on Ecumenical Relations met on Nantucket Island off the coast of Massachusetts to review the Church's many ecumenical ventures.

In addition to discussing the Consultation on Church Union's May meeting in Dallas, Commission members assessed current talks with the Roman Catholic, Orthodox, and Old Catholic Churches. They also agreed to continue with a deeper intensity conversations with the Pentecostal and other conservative evangelical Churches. At the end of the session, they issued a strong statement in support of ecumenical activity by Episcopalians.

● At least one area of the Church's life seemed to need no such urging. Forces of change powered by ecumenism may produce dramatic results in theological education, many educators felt, at the recent annual meeting in Alexandria, Va., of the American Association of Theological Schools. There, for the first time in its 50 years of existence, the association elected five Roman Catholic seminaries and one Eastern Orthodox seminary to associate membership.

The association's newly elected president, Dr. Robert V. Moss, president of Lancaster (Pa.) Theo-

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ological School, pointed out that the eight Churches now actively engaged in the Consultation on Church Union maintain some 40 seminaries, a total he felt was far in excess of the number needed if the projected united Church is formed.

• Other speakers at the meeting agreed, noting that theological institutions have not only radically revamped curricula the better to prepare future clergymen for social and liturgical challenges, but also have found it advantageous, and necessary, in many cases, to enter into interreligious federations, amalgamations, and in a few instances, mergers.

At least six such enterprises of one sort or another are already afoot. One is a joint course in contemporary theology, offered for credit by Seabury-Western (Episcopal) Seminary at Evanston, Ill., and the Jesuit Bellarmine School of Theology, North Aurora, Ill., adjunct to Loyola University of Chicago.

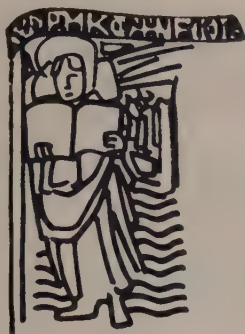
Bolles Coordinator for New Partnership Plan

Donald C. Bolles, former promotion director for THE EPISCOPALIAN, has been named by Presiding Bishop John E. Hines to coordinate information for, and interpret, a pro-



posed plan of financial relationships between diocesan and general church programs.

Known as the Partnership Plan, the new program, if adopted by the Church's 1967 General Convention in Seattle, Wash., would abolish the "quota" system of supporting the general church program in favor of



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voluntary giving through diocese. The 1964 General Convention recommended that the Partnership Plan be studied during this triennium and considered for adoption in 1967.

A veteran newspaperman, Mr. Bolles is widely known in secular and church public relations circles. He was the first director of public relations for the National Council of Churches. He also handled press relations for the first Assembly of the World Council of Churches in Amsterdam, The Netherlands, in 1948. Mr. Bolles and his wife Frances, have three children, one of whom, the Rev. Canon Richard N. Bolles, is canon-pastor of Grace Cathedral, San Francisco.

Bishop Duncan Gray Dies in Mississippi

The Rt. Rev. Duncan Montgomery Gray, 68, fifth Bishop of Mississippi, died of heart failure on June 25, 1966, surviving by 25 days his wife, who died on May 31, one hour before the installation of her husband's successor, the Rt. Rev. John Maury Allin.

In June, 1925, Bishop Gray married Isabel Denham McCrady; was graduated from the School of Theology of the University of the South, Sewanee, Tenn.; and was ordained deacon. Serving his entire ministry in Mississippi, Bishop Gray was consecrated to be bishop on May 12, 1943. On April 8, 1953, he ordained his son, Duncan M. Gray Jr., in Grace Church, Canton, the same church where he had served as rector for three years. His son now serves his father's home parish, St. Paul's, Meridian.

During his tenure as bishop, Bishop Gray "blessed the door-knobs" of 105 new buildings and approved the refurbishing of 70 others. In 1946, at his urging, the diocese purchased the 200-acre Rose Hill Conference Center and Summer Camp.

Surviving are one son; two daughters, Mrs. David Caldwell and Mrs. Ralph Kelly; and five granddaughters and four grandsons.

BOOKS

Contributing Reviewers

Frederic C. Wood, Jr.

James Mitchell



Richard F. Hettlinger

Sex: Who's Misunderstanding Whom?

"We sometimes feel that what we're doing is wrong," says a coed who has been regularly sleeping with the young man she plans to marry, "but at least it's not as hypocritical as the way in which my parents handle their sex."

Such sentiments are not uncommon among some of today's college students. Both the moral tension and the honesty which they reflect are brought into sharper focus by two recently published books dealing with sexual behavior on the contemporary American scene.

One, *LIVING WITH SEX: THE STUDENT'S DILEMMA*, by Richard F. Hettlinger (Seabury Press, \$4.50), positively portrays the sexual problems and choices among present-day undergraduates. The other is a well-documented sociological study of the parents of many of these same college students, under the title of *THE SIGNIFICANT AMERICANS: A Study of Sexual Behavior Among the Affluent*, by John F. Cuber and Peggy Harroff (Appleton-Century, 1955).

Both books underscore the extensive hypocrisy and pretense which characterize contemporary sexual attitudes and behavior, particularly within the middle and upper classes. And it is not difficult for the thoughtful reader to see the relationship between the phenomena described in the two works. Utilitarian marriages, devitalized alliances marked by boredom and the use of sex as a weapon, and blasé extramarital involvements are all part of the picture painted by the Cuber and Harroff study.

From here a rather direct line can be drawn to the exploitation of sexuality within the young adult generation, the use of people as things which characterizes much premarital sexual activity, and the search for an honest and workable sexual standard among large numbers of students, as reported by Hettlinger.

Most parents will no doubt be shocked and offended by the revelations of the Hettlinger book, and the candid and open attitude of the author toward what he has observed on college campuses. Those who will

restrain preconceived ideas long enough to read both books carefully may find their indignation tempered by a rueful awakening about their own hand in the sexual confusion of our time, at least if they are honest with themselves.

What Hettlinger calls "our double-faced society" tends to make the student the scapegoat for the deep-seated moral hypocrisy which he has largely inherited. This is amply documented by the Cuber and Harroff case studies, which indicate that the monolithic sexual code usually identified with the Judeo-Christian tradition is paid little more than lip service by large numbers of those questioned.

Beyond this obvious point of contact, the two books diverge in both intention and content. *The Significant Americans* is itself a significant sociological study which flouts some of the usual methodological sacred cows in order to present a readable portrayal of human behavior. The book is refreshingly free of the usual statistics on deviancy, and instead pre-

sents the patterns of sexual behavior among the affluent through extensive use of their own self-reports.

The authors' sample is a group of over 400 married men and women who qualify as leaders and/or high income earners in a broad spectrum of professions. Dr. Cuber and Mrs. Harroff conducted their interviews in depth over a period of five years.

Their painstaking method has produced accounts of how their subjects really feel about their sex lives. Such accounts will no doubt be remembered long after statistics on infidelity have been judged outdated and forgotten.

The chapters on divorce and attitudes toward extramarital involvements, in particular, should contribute to the current discussions between theologians and behavioral scientists on these knotty problems. In general, the Cuber and Harroff investigation explodes several widely accepted myths about the personal and social effects of behavior which transgresses the "monolithic code."

Living with Sex: The Student's Dilemma, while similarly descriptive, is written by a counselor and a theologian who takes a moral stand about the behavior he describes. After roundly berating the parental generation for their hand in the sexual dilemma of the contemporary student, Hettlinger offers some serious discussion of the various rationales and attitudes advanced by students for their sexual behavior.

He includes some healthy criticism of the general irrelevance of religion, the so-called "Playboy Philosophy," the failure to distinguish between lust and love, and the argument for "doing what comes naturally."

There are particularly helpful and perceptive discussions of two phenomena that appear to be on the increase among young unmarried adults: homosexuality and petting to orgasm, or what students themselves call the maintenance of "technical virginity." A single chapter on "The Girl's Point of View" is somewhat marred by traces of masculine romanticism and betrays the fact that

the author's experience has been primarily with male undergraduates.

The book also suffers at times from an excessive reliance on the Kinsey statistics. Nonetheless, Hettlinger's book is an arresting, realistic, and sensitive response to the "sexual revolution" which seems to strike fear in the hearts of so many parents of sexually eligible children.

Although avowedly addressed to students, *Living with Sex: The Student's Dilemma* is really more about students and addressed to their parents. It is commended to all who have concerns about "the students' dilemma."

A popular folk song among contemporary students ends with the question: "When will they ever learn?" Students frequently ask the question about their parents, and vice versa, in regard to sexual behavior. Those who take the combined message of these two books seriously may find themselves asking instead: "When will we ever learn?"

—FREDERIC C. WOOD, JR.

The Gospel and Dr. Graham

BILLY GRAHAM: *The Authorized Biography*, by John Pollock (McGraw-Hill, \$4.95), is a story in the classic American tradition of country boy to national hero. Written by an Englishman, it thus necessarily reflects something of the uneasiness of a cultural transplantation. It is also, as an account of its hero's rise to evangelistic stardom, appallingly repetitive and maddeningly superficial.

If you want a worshipful account of the Billy Graham success saga, read it. But if you hope for any new insight into Billy the man or Billy the Gospel, you're going to need a lot of native cunning to try to piece together an honest portrait from the snippets of information and hints which the author unconsciously leaves lying about. In short, you can read into the story whatever you are predisposed to read into it. As a thoughtful study, it gets us nowhere.

—JAMES MITCHELL

Adapted from *New Christian*, London.

August

- 6 The Transfiguration of Christ
- 7 Ninth Sunday after Trinity
- 8-11 World Council of Churches Central Committee, Geneva, Switzerland
- 11-18 Interdenominational Conference of missionaries and the National Council of Churches' mission board staff, Conference Park Camp, Williams Bay, Wisconsin
- 14 Tenth Sunday after Trinity
- 21 Eleventh Sunday after Trinity
- 24 Saint Bartholomew the Apostle
- 28 Twelfth Sunday after Trinity

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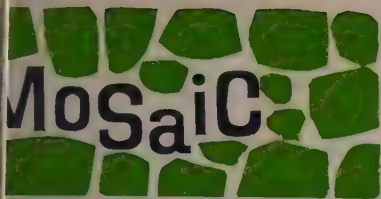
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"The Good Life" is a weekly Episcopal radio fifteen-minute interview program designed to be of special interest to women. Jane Martin is moderator.

The Division of Radio, TV and Audio Visuals of the Episcopal Church's Executive Council has produced a radio series, "The Witness." Robert Young is host for these fifteen-minute programs, and Art Gilmore is the announcer.

Among other radio programs produced by the Episcopal Church are available on tapes or discs for local stations are: "In Our Day," thirty-five-minute interviews featuring leading personalities; "Religious Summary for World Peace," Ed Hardy reports on the National Inter-Religious Conference on Peace, one twenty-four minute program; "The Search," hosted by Robert Young with leading entertainers, fifty-two fifteen-minute programs; "Canterbury Hour," fifty-two fifteen minute devotional programs; and "Trinity Series," fifty-two thirty-minute devotional programs.



A candidate for Baptism, who was about to be totally immersed, announced that he would, from that time forward, give 10 percent of all he owned to the church. "Brethren," cried the parson, "we've got a tither in our tank."

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has been thought unrealistic which did not mark and remark our poverty and doom. Joy (of a kind) has been all on the devil's side, and one of the necessities of our time is to redeem it."
—Playwright Christopher Fry

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Hourglass in the Fan

Continued from page 17
...oses, the advancement of his family with the utang system, or working some calling which will serve to build a national utang.
A large majority of those who attend Christian schools become Christians. Episcopal Christians in the Philippines have been actively teaching the "power of Christ in breaking down the walls of separation between men" with strong effect. Inter-tribal warfare and bloodshed had been the rule of life in Luzon's mountains until a generation ago. Inter-tribal killings still occur from time to time, but they are becoming memories of the past.
The other side of the coin, however, reveals that a Christian is likely to make a new "family" out of the Church. In his home community he is a member of a double elite. He is educated in Western ways and cut off from traditional patterns of living, and he belongs to a church which becomes a minority group in the village. Churches and Christian denominations in the Philippines develop a utang mentality of their own.
The fact that most Christians and

their churches are cut off from the old tribal cultures of the Philippines has religious and educational bases.
Christian missionaries actively opposed all pagan practices and referred to the practitioners as heathens. As Bishop Loñgid says: "In the understanding of the people in the older days, the Church was here to wipe out everything. Paganism was entirely bad. God was not working in history. I don't believe the missionaries really taught that. The people misunderstood. That is one of the things we are trying very hard to overcome. . . . They believe that according to the Church, heathenism is bad. Heathenism has to go. What we are trying to do now is emphasize the fact that many of the things they were doing were good. These things need [to be] Christianized . . . baptized."
Bishop Loñgid, his fellow bishops, clergymen, catechists, lay readers, teachers, and missionaries throughout the Philippines are making serious attempts to heal this misunderstanding and mistrust that exist between the Christian community and the old culture.

To be continued

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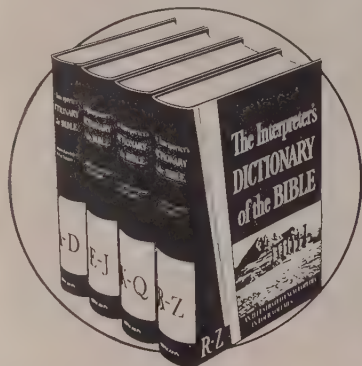
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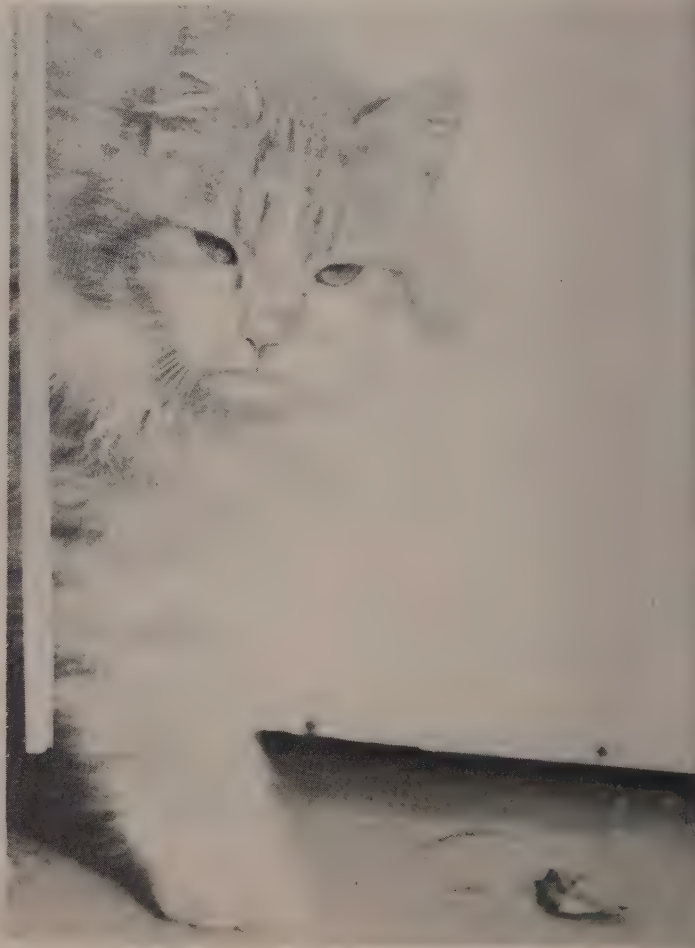
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Calendar of prayer

AUGUST

- 1 Nairobi, Kenya, East Africa:** Leonard J. Beecher, Archbishop. (For the scattered rural congregations; the handful of ordained clergy and numerous lay readers; multiracial work in the City of Nairobi; church institutions, including the Community and Industrial Training Center, Pumwani, and a Rural Training Center in Masai country.)
- 2 Nakuru, Kenya, East Africa:** Neville Langford-Smith, Bishop. (For priests, evangelists, and welfare and social workers for the African families being settled in former European farming areas; means to provide housing, cars, and bicycles, and to build churches and community centers.)
- 3 Namirembe, Uganda:** Dunstan K. Nsubuga, Bishop. (For more educated clergy; provision of lay training; expansion of urban work; indigenous leadership in Church and State.)
- 4 Nandyal, South India:** Clement W. Venkataramiah, Bishop. (For more personnel to instruct the hundreds of villagers ready to embrace the Christian faith, often as complete village units; economic uplift of the congregations.)
- 5 Nasik, India:** Arthur W. Luther, Bishop. (For more hospitals; the schools; cooperative Christian, Hindu, and Muslim work among the poor; more Christian literature; a wise use of mass communication; Auto-Skills trade school.)
- 6 Nassau and the Bahamas, West Indies:** Bernard Markham, Bishop. (For the Church's witness in the country's political and economic life; the companion relationship with the Diocese of Western North Carolina.)
- 7 Natal, South Africa:** Thomas G. V. Inman, Bishop; Edward F. Paget and Archibald H. Cullen, Assistant Bishops. (For the building program necessitated by the Group Areas Act, moving whole populations to segregated areas; the Mission to Indians to be held in Durban and Pietermaritzburg.)
- 8 Nebraska, U.S.A.:** Russell T. Rauscher, Bishop. (For the companion relationship with the Diocese of Athabasca, Canada; Indian and college work; the annual diocesan canvass.)
- 9 Nelson, New Zealand:** Peter E. Sutton, Bishop. (For the Home for the Aged; two children's homes; hospital chaplaincies; the ministry to seamen; work with Maoris and other seasonal farm workers; work in mining and milling areas, amid economic recession and dwindling population.)
- 10 Nevada, U.S.A.:** William G. Wright, Bishop. (For more clergymen and support; concern for overseas mission.)
- 11 Newark, U.S.A.:** Leland Stark, Bishop; George E. Rath, Suffragan. (For the companion relationship with Liberia; readjusted inner-city work; work with the Spanish-speaking.)
- 12 Newcastle, Australia:** James A. G. Housden, Bishop; Leslie Stibbard, Assistant Bishop. (For churches and clergy for the expanding satellite towns; the ministry to industrial workers and miners; an interdenominational Christian center at the University of Newcastle; plans for Christian unity in Australia; stewardship beyond local needs.)
- 13 Newcastle, England:** Hugh E. Ashdown, Bishop. (For city and country parishes; the ministry to industrial workers, and those in shipyards and coal mines; help for the unemployed; a focus on worldwide responsibilities and on MRI.)
- 14 Newfoundland, Canada:** Robert L. Seaborn, Bishop. (For the new Bishop, coming at a critical transitional period from a simple to a more complex society.)
- 15 New Guinea, Australia:** Geoffrey D. Hand, Bishop; George Ambo and John W. Chisholm, Assistant Bishops. (For the companion relationship with the Diocese of Minnesota.)
- 16 New Hampshire, U.S.A.:** Charles F. Hall, Bishop. (For new work in areas of population growth; special ministries to tourists and vacationists; college work in six centers.)
- 17 New Jersey, U.S.A.:** Alfred L. Banyard, Bishop; Albert W. Van Duzer, Suffragan. (For the diocese's share in MRI, providing help to India, Burma, the Philippines, Tanganyika, Alaska, Sabah, and gifts of altar hangings and vestments to almost every part of the Anglican Communion.)
- 18 New Mexico and Southwest Texas, U.S.A.:** Charles J. Kinsolving, III, Bishop. (For isolated congregations and clergy; work among the Navajos; the new chaplaincy and Canterbury building at New Mexico State University.)
- 19 New Westminster, Canada:** Godfrey P. Gower, Bishop. (For more clergymen; greater evangelistic zeal; the ministry to multiracial peoples in the Vancouver area; Indian work in the north; the Flying Angel Stations for sailors.)
- 20 New York, U.S.A.:** Horace W. B. Donegan, Bishop; Charles F. Boynton and James S. Wetmore, Suffragans. (For the Church as it strives to cope with such urgent concerns as integration, the problems of youth, housing, recreation, and civil liberties for all races and cultures.)
- 21 Ngo-Hsiang (Hankow), China:** Stephen H. S. Tsang, Bishop. (For God's protection and guidance of the Church under its Chinese leaders; a faithful witness of Chinese Christians.)
- 22 Niagara, Canada:** Walter E. Bagnall, Bishop; Charles R. H. Wilkinson, Assistant Bishop; Joseph Lofthouse, Honorary Assistant Bishop. (For nonparochial ministries, e.g., hospital, college, and prison chaplaincies, a Mission to Seamen on the St. Lawrence Seaway, a Conference and Retreat Center, and a "Store-Front" ministry in Hamilton; new experiments, e.g., postordination training, parish deacons, and deepening dialogue with Roman Catholics and Protestants.)
- 23 North Carolina, U.S.A.:** Thomas A. Fraser, Jr., Bishop. (For cities caught in bewildering changes; rural communities facing decline; university chaplains; dedicated laymen working in Church and world; the companion relationship with Panama.)
- 24 North China, China:** Timothy H. Y. Lin, Bishop. (For the upholding of our Chinese brethren in prayer; a breaking down of the barriers that isolate us one from another.)
- 25 North Dakota, U.S.A.:** George T. Masuda, Bishop. (For the outreach to Indians on reservations; the companion relationship with Western Massachusetts; work with Central Brasil.)
- 26 North Kanto, Japan:** John N. Okubo, Bishop. (For the parishes, especially the kindergartens, reaching out to families; the student center at Shiki; medical work.)
- 27 North Queensland, Australia:** Ian W. A. Shevill, Bishop; Grosvenor Miles, Assistant Bishop. (For clerical and lay unmarried men to give five years to the Bush Brotherhood of St. Barnabas; support for the University College, Townsville.)
- 28 Northern California, U.S.A.:** Clarence R. Haden, Jr., Bishop. (For church extension in this rapidly growing area; college work; continued effective stewardship and Christian education teaching; parish schools; establishment of a diocesan high school; the companion relationship with the Diocese of Agusan, Surigao, and Cantanduanes, Philippine Independent Church.)
- 29 Northern Indiana, U.S.A.:** Walter C. Klein, Bishop. (For effective urban-industrial, suburban, and small-town ministries; the diocesan retreat and conference center.)
- 30 Northern Michigan, U.S.A.:** George R. Selway, Bishop. (For large parishes and tiny missions; expanding college work; the ministry in recreational areas; a vital program for the Diocesan Conference Center; relationships with other Fifth Province jurisdictions, individual missionaries in Liberia and India, and Canadian dioceses.)
- 31 Northern Nigeria, West Africa:** John E. L. Mort, Bishop. (For the new diocesan training center at Wusasa, Zaria, for ordinands, and a study program for their wives.)

KNOW YOUR DIOCESE



In the days of the Oregon Territory, the present Diocese of Spokane was a part of the Missionary District of Oregon. The district was divided in 1880, creating the Missionary District of Washington (of which Spokane was a part). Twelve years later, Spokane became a separate missionary district, with the Rt. Rev. Lemuel H. Wells as the jurisdiction's first bishop. Under his episcopate of twenty-one years, many mission churches were founded, as well as St. Paul's School. During the administration of the late Rt. Rev. Edward M. Cross, third Bishop of Spokane, the work of the Church was strengthened, the stage was set for the considerable development which has taken place in the past ten years, and a cathedral was built. Self-supporting since 1961, the Missionary District of Spokane was granted permission by the 1964 General Convention to become the Diocese of Spokane.

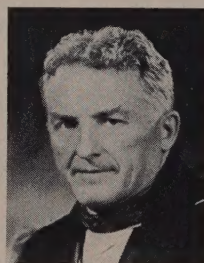
Within the diocesan boundaries is the portion of the State of Washington lying east of the Cascade Mountains and that part of the State of Idaho lying north of the Salmon River. There are fifty-four parishes and organized missions, with fifty-seven clergymen and 142 lay readers ministering to 18,683 baptized persons (11,959 communicants) in this rugged and beautiful area.

The diocese's main educational interests, aside from its church schools, are in three institutions. St. Paul's School for Girls, a college preparatory boarding school in Walla Walla, Washington, is now in its ninety-fourth year. St. George's School, a coeducational college preparatory school, was started in 1955. Along with the other member dioceses and districts of the Eighth Province, the Diocese of Spokane assists the Church Divinity School of the Pacific and has already paid more than half of its pledge of \$203,000 for the development of the seminary.

For the past ten years, there has been a diocesan minimum standard of sixteen periods of instruction preceding Confirmation. Some of the clergy are now looking forward to a two-year course especially for young people.

The diocese's special concern for 1966 is to share resources with the Diocese of Zambia in Central Africa, its companion diocese since February, 1965. The sharing takes many forms: prayers for the clergy and people of

Zambia; a deeper understanding of the needs of Zambia; continuing provision of books, primarily through Church Periodical Club; and the raising of money to buy a house for a faculty member at St. John's Seminary in Lusaka. The Most Rev. Francis Oliver Green-Willson, Bishop of Zambia and Archbishop of Central Africa, was a guest this past June in Spokane and met with many groups during a tour of the diocese.



The Rt. Rev. Russell Sturgis Hubbard, Bishop of Spokane, was born in Germantown, Philadelphia, Pennsylvania, on September 8, 1902, the rector of Calvary Church, where his maternal grandfather was rector. He is the son of Russell Sturgis and Elizabeth Hubbard. Former President Bishop James DeWolf Perry was his uncle, and the two commodores Perry were his great-great-uncles.

Bishop Hubbard was educated at Chestnut Hill Academy in Pennsylvania; St. George's School, Newport, Rhode Island; Harvard University; and Trinity College, Cambridge, England. He received his theological training at Virginia Theological Seminary, where he was graduated with a Bachelor of Divinity degree in 1927. In 1949 the seminary honored him with a Doctor of Divinity degree.

Since his ordination to the priesthood in 1928, Bishop Hubbard has served as curate of St. John's Church, Wallingford, Connecticut; as priest-in-charge of St. Paul's Church, Vermillion, South Dakota; as rector of St. Martin's Church, Providence, Rhode Island; and as rector of St. Saviour's Church, Bar Harbor, Maine. He was consecrated to become Suffragan Bishop of Michigan on August 24, 1949, and served that diocese until his election to become Bishop of Spokane on November 8, 1953.

Bishop Hubbard is a member of General Convention of the Episcopal Church, Joint Commission on the Status and Training of Professional Women Church Workers.

Bishop Hubbard and the former Anna Catherine Perry were married on November 3, 1928. They have five children and fourteen grandchildren.